Carmina qui quondam studio florente peregi
Flebilis heu mestos cogor inire modos

Alas I wepyng am constrained to begynne lettres of sorowfull matere. That whylom in flourisshyng studye made delitable ditees. For lo rendyng muses of poetes enditen to me thinges to be writen. And drery lettres of wretchidnes wetyn my face with tery teeris. Atte laste no drede ne might̃e overcome tho muses that they ne weren felawes and folowden my way. that is to saye. Whan I was exiled. They that weren of my yongthe whilom weleful & gayne conforten now sorowful wierdes of me olde man For elde is comen unwarly upon me hastened by the harmes that I have. And sorow hath comaunded his age to be in me. Heeres hore ary shadde overtymeliche upon my hed. And the slacke skyne trembleth of myn emptid body. Thilke deth of mey is weleful that ne cometh not in yeris that be swete. but cometh to wretchis often y clepid. Allas Allas with how deef ay ere deth cruel forneth alwaye fro wretches. and nayeth for to close wepyng eyen. While fortune unfaithful fauored me with light goodes. the sorowful houre. that is to saye the deth had almoost dreynt myn hed. But now for fortune clowdy hath changed her deceyuable chere to melward. myne unpitouse lyf dwelleth a longe unagreable dwellinges. O ye my frendes what or wherto auaunted ye me to lene weleful. For he that hath fallen. stode in no stedfast degre

MVSEVM
BRITANNICVM

Inter hec meum tacitus ipse reputarem questionis
et lacrimabilem sibi officio lignarum. similitudine michi
supra verticem visa est. mulier venerandi ad modum
vultus. oculis ardentibus. et vlora vim est

IN the meane While that I stylle remorded the se thyng
ges With my self, & mesured my Werke complaynte
With office of poynerk. I sawe standing abouen the heyght
of my hede a Woman of ful grete reuerence by semblaunte,
her eyen bremmyng & clere seyng abouen the comune myghte
of men With a lifly colour, & With suche vigour & strength
that it ne mighte not be empted. Al Were it soo that she
Was ful of grete age, that men ne Wolde not troWen in
no maner that she Were of our elde, The stature of her Was
of a doubteous Jugement, for sometyme she constreynedy and
shronke her self in the comune mesure of men, and some-
me it semedy that she touchedy the hreuen With the heighte of
her hede, & When she hef her hede hygher she pedy the self he-
uen, so that the sighte of men loking Was myst, her clothes
Were makedy of right delye threedes & subtil craft of perdu-
rable matiere. The Whiche clothes she hady Wouen With her
owne handes as I knelde Wel after by her self declaring &
shewing to me the beaute, the Whiche clothes a derkenes of
a forletery & despysedy elde hady dusted & dezled as it is
Wont to derke by smoked ymages. In the nethereste hême or
bordour of these clothes men red ybouen ther in a grekish, A
that signifieth the lyf actyf, & aboue that letter in the hieste
bordour a grekish. C. that signifieth the lyf contemplatif. &
betWen these two letters ther Were seen degrees nobly Wrought

in maner of laddres. by whiche degrees men myghte clim-
ben from the nethereſt leare to the vppereſt / Natheles han-
des of ſome men hadden leeue that clothe by violence or by
ſtrengthe. And eueriche man of hem haddy borne albeye ſu-
che pieces as he myghte geten. And forſothe this forſaide
woman hare ſmale bookes in her righte handy. And in
her lifte handy ſhe hare a ceptre / And whan ſhe ſalde this
ſe poeticalle muſes approchyng aboute my bedy / And or-
dening wordes to my weppynges / ſhe was a litille amoe-
ued and globedy with cruell eyen. Who quody ſhe hath
ſuffredy approchen to this ſeke man theſe comyne ſtrom-
petis / of whiche is the place that men callen Theatre / the
whiche onely ne aſſwagen not his ſorowes with remedi-
es. But they woldy feden and nouriſſhe him with ſwe-
te venym / Forſothe that hen thoo that with thornes and
pryklynges of talentes or affections. whiche that bene noo
thyng fructuous nor prouffitable. Deſtroyen the corne
plentreous of fruytes of reſon. For they holden heres of
men my vſage. but they ne deliuer noo folke fro maladye
But if the muſes hadde withdrawen fro me with your fla-
tereres ony ay vncomyng and vnprouffitable man as hen
wonte to fynde comynly among the peple. I woldy well
ſuffre the laſſe greuouſly / For why in ſuche ay vnprouffi-
table man / myne ententes were noo thingy endamagedy /
But ye withdrawen fro me this man that hath hen nour-
iſſhedy in my ſtudies or ſcoles of ellaticis & of Achadem-
cis in greee / But goth nolw rathere alway ye mermaydens
whiche that hen ſwete til it be at the laſte / & ſuffrith this
man to be auredy and heledy by my muſes. that is to ſaye

by my noteſull ſcience. Andy thus this ensample of mi-
ſes yblamedy caſtey Wretchly the chere doolnelhedy to the
erthe. & shelwyngy by reasnes her shame they paſſedey ſoow-
fully the thresshwoldy. Andy I of whomy the ſighe pleiadey
in teris Was derkidy ſo that I ne myghe not knolle what
that Womay Was of ſo imperial auctorite. I Waxe al abaſ-
shedy andy stonyedy. andy caſt my ſighe dolwne to the erthe
Andy legay ſtyl for tabide What ſhe Wolde done afterWard
Thane come she nere & ſette her dolwne Upon the Vtterſte cor-
ner of my bedy. andy she beholdingy my chere that Was caſt
to the erthe. heuy andy greuous of Wepyngy. compleyntedy
With these Wordes that I ſhal ſeyn the perturbacion of my
thoughte

Heu q̄ precipitā meꝛſa profundo Mens habet & gyma
luce relicta Tendit ad externas ire tenebras Ter-
renis quociens flatibus acta Creſcit in immenſum
noxia cura Hic quandā celo liber aperto etc

Alas howe the thoughte of this may dreyne my ou-
thwolyngy depenes dulleth andy forleeteth his gyue
clerenes. mynéyngy to gone into fourne derkeneſſe. as oft
as his anoyous beſines Weyeth Without meſure. That ys
dryuey With Worldly Wynde. this may that Whilom Was
free. to Whom the heuey Was opey & knolley. & Was Wonte
to goy in heuenly pathes. & ſalle the lighenes of the rede ſoñe
Andy beholde the ſteres of the colde mone. & Whiche ſteres
in heuen Vſeth Wandring. recourſes yſlytte by diuer ſperis
This may oiuomer had compheñded al this thing by nōber

of acomptynge in Astronomye / Andy ouer this he Was Wont to sellen the causes. Whens the sowdynge Wyndes moeuen andy beslen the smothe Water of the see. Andy What spyrite tourneth the stable heuen. Andy Why the steere Piseth oute of the rede Eest to sallen in the Westren Walwes Andy What attempreth the lusty houres of the first somer season. Andy highteth & apparailleth the erthe With rosy flowres / Andy Who maketh the plenteous Autumpne in hir yeres fleten With heuy grapes / andy elle this may Was Wont to telle the diuerse causes of nature that Were hidde Allas how lightly is empted the light of his thoughte. & his nekke is pressidy With heuy cheynes / Andy herith his chere enclinedy a douy for the grete Weight / & is constreynedy to lokeñ ony the foule erthe

Sed magis medicine inquit tempus est q̃ querele. Tum vero totis in me intenta luminibus. Tu ne es ait qui nostro quondam lacte nutritus nostris educatus alimentis animi inuictis robur cualeras. etc̃

But tyme is now of medicine quedy she more than complaynt. Forsothe theme she entendynge to medsardy With al the loking of her eyen saide / Arte not thou he ady she that Whilom I nourisshedy With my milke andy sostredy With my metes Were escapedy and comeny to the courage of a parfaite may. Certes I yase the suche armures That if thou thy selfe ne haddest firste caste hem alwaye They sholdeny haue defendedy the in sikernes that may not be ouercomeny. Knowest thou me not. Why arte thou stylle

is it for shame or for astonyng / it were me lefer it were for shame. But it semeth me that astonyng hath oppressed the. and whan she sawe me not only stille. but rather with oute office of tonge & al domb / She leyde her hande softely vpon my breste. and sayde / here is no peril qd she. he is sadly into a litargye Whiche that is a comyne sekenes to hem that ley dreynyed / he hath a litel forgeten him self / But certes he shal lightely remembren him self if soo be that he hath knowen me or now. And that he may done so / She wypte his eyen a litil that be derkned by the cloude of nontalt thinges. These wordes sayd she / And with the lappe of her garnement yplited in a trounce she dried myn eyen that were ful of the walwes of my wepynges

Tunc me discussa liquerunt nocte tenebre Luminibus q; prion redit vigor Ut cum precipiti glomerantur sidera choro Nimbolisq; polus stetit ymbribz Sol latet ac non dum celo venientibus astris etc

Thus whan that night was discussed away / derknes forlete me. And to myne eyen repayred agayn her first strength. And right as by ensample as the some is hyde whan the sterres ben couerd with cloudes by a swift wynde that highe thorus / And the firmament stant derkned by wete plungy cloudes. And that the sterres not appieren vpon the heuene so that the nyght semeth sprad vpon the erthe. If thenne the wynde that highe boreas ysent oute of the caue of the countrey of trace / letteth this night that is to seyne chaseth it awey / And discouereth the

closedy daye/ Thyrme shyneth phebus yshakey with sodayne
light & smyteth with his krames my mezuayling eyey

Haut aliter tristicie nebulis dissolutis. hauli celum et
ad cognoscendum mẽdicantis faciem mentem recepi
Itaq; vbi in eam deduxi oculos. intuitum q; defixi.
Respicio nutricem meam cui9 ab adolescencia etc

Yghe soo andy none other wyse/ the cleudes of sorowe
dissoluedy andy woy allaye/ I tolie kyene andy re-
cyuedy myndr to knowdey the face of my phisicien. So that
I sette myne eyey vpon hyr andy fastnedy my lokynge/ I
beheldr my norye philosophie in whos hous I hadde conuer-
sedy fro my yeugeth. andy I saydy thus/ O thou maistresse
of all vertues descendedy from the souerayne sete/ why arte
thou comey into this solitary place of myn exile/ Arte thou
comey for thou arte maady aulpable with me of falsse bla-
mes. O quody she my norie shuldy I forsake the nowe. andy
shuldy I not partey with the by comyne trauayle the charge
that thou hast suffrady for enuye of my name. Certes hyt
were not leefful ne sitting to philosophie to leten without
companye the way of him that is Innocent. sholde I thẽne
redoubte my blame/ & agrise as thaugh ther were befalley a
newe thingy/ For trowest thou that philosophie bee nowe
alder firste assaylledy in perils by folke of wickedy ma-
nere haue I not striuey with full grete strife in olde tyme
byfore the aage of my plato/ ayenst the folehardynesse of
folye. Andy eke the same plato lyuyng/ his maister So-
crates deseruedy victorie of vnrightful deth in my presence

The heritaige of the Whiche Socrates / the heritaige is to
sayn the doctrine of the Whiche Socrates in his opynyon
of felicite / that I clepe Welefulnes · Whan that the peple
of Epycurions and Stoicions and many other enforsed
them to go vauisshe. euery man for his part that is to seyn
That euerich of hem Wold drawen to the defence of his
opynyon the Wordes of Socrates . They as my partye of
their praye to drowen me crying and debating ther ayenst
And tozuen and Renten my clothes that I hadd Wo-
uen With myne owne handes. And Wyth the clothes that
they hadd araced oute of my clothis they Wenten awaye.
Wenyng that I hadde gone With hem eueriche. In Whiche
Epicurions and Stoicions for as moche as ther semedy
some traces and steppes of my habite / The folye of Re-
nyng the Epicurions and Stoicions my famyliers / pers
uerted some thurgh therrour of the Wicked multytude
of hem / This is to seyn for they semedy philosophers. they
Weren pursiewed to the deeth and slayne / Soyf thou
hast not knowen thexiling of Anaxagoras ne thimpry-
nyng of Socrates / Ne the tormentes of zeno for they Wer
ren straungers · yet myghtest thou haue knowen / the se-
nateyns · the Camos / and the Soranos / Of Whyche
folkis the Renommee ys neyther ouer old ne vnsolempne
The Whyche men noo thyng ellis ne brought to the deth
But onely for they Were enformed of my maners / And
semedyn moost vnlyke to the studyes of Wicked folkis
And forthy thou oughtest not to Wondren thrugh that
I in the hyeer see be dryuen With tempestes blowyng
aboute . In the Whyche thyng ys my moost pourpose.

That is to seyne to displesey wickedy men. Of whyche shrewes al be the hooste neuer so grete, it is to despyse. for hit is not gouerned with no leder of reson/But it is rauisshed only by fletyng errour folily & lightly. and yf they somtyme make ony hooste ayenst vs/Assayle vs as streñger/Our leder drawdeth to gedir his richesses into his tour And they ley ententif aboute sarpleris or sachellis vnprofitable for to takey. But wee that leey hygh abouey siker from alle tumulte & woody noyse. warnestored & enclosed in suche a palays. whider as that clatering or anoyeng folye may not atteyne/we scorne suche rauenerys and henters of foulest thinges

Quisquis compolito serenus euo Fatum sub pedibz agit superbum Fortunamqz tuens vtramqz rectus Inuictum potuit tenere vultum etc

Who so it be that clere of vertue sady & wel ordynat of lyuyng that hath put vnderfote the proude wierdes, & holdeth vpright vpon either fortune he maye holden his chere vndescomfited/The rages ne the manaces of the see comouyng & chasing vnware hete from the bottome/ne shal not meoue that man. ne the vnstable montayne that hight Oetenus that writheth out thurgh his brokey chymeneyes smokyng fyres. Ne the wey of thonder leyte. that is wont to smyten hyghe toures ne shall not moeue that man/Wher to therme wretches dreedy ye tyraintes that leey woody and felomous wyth ony strengthe. Hoope after nothing Ne drede thou not. And soo shalleste thou disarmen the

Jre of thilke vnmyghty tyraňt/but who that quaking dred
deth or desireth thing that is not stable of his right. that
may that so doth/hath cast away his shelde/& is removed
fro his place. & enlaseth him in the cheyne. With the whiche
he may be drawen

Sentis ne inquit hec atq; animo illabūtur. quid fles
Quid lacrimas manas. si operam medicantis exper
tas oportet vulnus detegas

f Elistow quod she these thinges. & entren they ought
in thy corage/arte thou like an asse to the harpe. Why
Wepestow Why spillistow teris. if thou abidest after helpe
of thy leche. the behoueth discou thy woūde. tho I had gadred
ad strengthe in my corage ansuerde & saide/Andy nedeth it
quod I of rhetorike or of amonicōn. And shewith it not
ynough by him self the sharpenes that weyeth wode ayenst
me. Ne moueth it not the to see the face or the manere of
this place. Is this the librarye that thou haddest chosen for
a right certain siege to the in myn hous/there as thou dispu
test ofte with me. of the science of thinges/touching dyuy
nite & touching mākinde/Was they myn habite suche as hit
is now. Was my face or chere suche as is now/Whan I soughe
With the secretes of nature/Whan thou enformedest my ma
neres & the reasōn of al my lyf to thensample of the ordre of
heuene. Is not this the guerdōn that I referre to the/to
Whom I haue be obeysaūte. Certes thou enformedest by the
mouth of plato this sentence/that is to seyn. that comyns
thinges or comynaltees werey blessuk/ If they that hadde

studiedy all fully to Wisedom gouernedey thilke thinges
Or els if it so befell that the goueznours of comynaltees
studiedey to gete Wysedom/thou saidest eke by the mouth of
the saide plato that it Was a neces̄arye cause/Wise meñ to
takey & desirey the goueznañce of comyne thinges. for that
the goueznements of citees yleft in the handes of felonous
tourmentours/cytezeins ne sholdey not bringey in pestilēce
& distrucion to goody folke. Andy therfore I fololbyngy
thilke auctours desiredy to put forth in execucion & in acte
of comyne adminstracion thilke thinges that I had lernid
of the among my secree restingWhiles/thou & gody that put
in the thoughtes of Wise folk/bey knowingy with me. that
nothingy ne brought me to maistrye or dignite/but the co-
myne studye of all goodnes. Andy therof cometh it that
byeWone Wickedy folke andy me haue bey greuous discordes
That ne mightey not be releSSed by prayezs. for this liber-
te hath the fredōme of conScience / that the Wrath of more
mighty folke hath alWaye bey dispisedy of me for sauacōy
of righte. HoW ofte haue I resistedy & Withstande that may
that righte Coniugast/that made alWey thassautes ayenst
the prosper fortunes of poure feble folk. HoW ofte eke haue
I putte of/or caste oute hiny Trigville prouost of the kin-
ges hoWse. bothe of the Wroonges that he hady begonne to
doy. Andy eke fully perfourmedy/ HoWe oftey haue I co-
uereday andy defendedy by the auctorite of me putte ayenst
perills. That is to seyne/putte myn Auctorite in perill
For the Wretchidy poure folk. that the couetise of straun-
gezs vnpunyssliedy tourmentedey alleWaye Wyth myseases
andy greuañces oute of nombre / Neuer may yet drolle

me fro right to wronge. Whan I salle the fortunes and the richesses of the peuple of the prouynces hey harmedy & amenusedy eyther by preuy rauynes or by comyn tributes or carriages. as sory was I / as they that suffredy the harme

Glose Whan that Theodorik kynge of Gothes ny a dede yere hadde his garners full of corne / and comandedy that noo man sholdy bye no corne / till his corne were solde And at a greuous dere pryce / Peter withstode that ordenance and ouercame hit / knowlyngy all this the kynge Theodozyk hym selfe / Coempcion ys to saye comyne achate or byeng to gyder. that were establissed vpon the peple by suche a maner Imposicion / As who so boughte a bussh of corne. he muste yeuey the kynge the fyfte parte Textus

Whan hit was in the soure longry tyme / ther was establissedy greuous and vnprouffitable coempcion that men seen wele. hit shuldy gretly tormentey and endamagey alle the prouynce of Campayne. I toke striff ayenst the prouoste of the pretorie for the comyne prouffite. And the knowlyng of hit / I ouercome hit / so that the coempcion was not ayedy ne tooke effecte Paulyne a counseyllour of Rome. the Riches of the Whiche Paulyne. the houses of the palays. That is to saye / thoffices Woldey haue deuouredy by hope and couetise. Yet dolde I oute of the Jowes of hem that gapedey. And for as moche as the payne of thaccusacion auuggedy biforne ne sholdy not sodenly lentey ne punyssey wrongfully Albyn a counseyllour of Rome. I putte me ayenst the hates and Indignacions of thaccusour Cipryan / Is it not thenne ynough seyn that I haue purchacedy grete diseases ayenst my selfe. That I

oughte be more assuredy ayenst other folke/ that for the loue of righte wisnes I neuer reserued noo thyngy to my self/ to hem bardy of the kynges halle/ by whiche I were the more silier. But thurgh thoo same accusours accusingy/ I am condempnedy. Of the nombre of whiche accusours one lu silius that whilome was chacedy oute of the kynges seruise. Is nolde compellydy in accusyngy of my name. For nede of forey moneye/ Also Opilion andy Gaudencius han accusedy me. Al be hit soo that the Justice Pegall hady whilome demedy them both to goon in to exyle for her trechetryes andy fraudes with oute nombre. To whiche Juggement they noldey not obeye/ but defendedy hem by the siternesse of holy holdses. That is to seyne/ fledey in to seynte Sarye/ Andy therme whan this was aperceyuedy by the kyngy/ he commaundedy but if they koydey the Cyte of Rauenne by certayne daye assignedy/ that men sholdy markey hem on the forhede with an hoote yrey/ andy chasen hem oute of the toone/ Nolde what thingy semeth/ myghte be likenedy to this crueltee. For certes this same daye was receyuedy the accusingy of my name by thilke same accusours/ What maye bee sayedy hereto. hath my studye andy my conyngy deseruedy thus. or ellis the forsaydy dampnacion of me maady hem right full accusours or noo. Was not fortune ashamedy of this/ Certes all hady not fortune ben ashamedy that Innocence was accusedy. yet ought she han hady shame of the filth of myn accusours. but axe thou me some of what gylte I am accusedy/ Men seyn that I woldy sauey the companye of the Senatours. Andy desirest thou to knowey in what maneere I am accusedy that I

sholdy hay distourbedy thaccusour to breche lettres/ by Whiche he shulde haue made the senatours gilty ayenst the kynges royal magestie/ O maistresse What demest thou of this/ shal I forsake this blame? that I ne be no shame to the/ Certes I haue Woldy it. that is to sayn the sauacion of the senate I ne shal neu lete to Wilne it/ Andy that I confesse andy am a knowe. but thentente of thaccusour to bey distourbed shal cesse. Shal I clepe that a felonye or a synne that I haue desiredy the sauacion of the ordre of the senate/ Andy certes haddy thilke same senate doné thurgh her decretes & her Jugementis as though it Were a synne & a felonye. that is to Wilne the sauacion of them. But sothe that lyeth alWey to him self may not chaunge the merite of thinges/ Ne I trowe not by the Jugement of socrates that it Were leffful to me to hide the soth ne assente to lesynges/ but certes hold so euer hit be of this I put it to gessyn or prisey of the Jugement of the andy of Wise folk. of Whiche thyngy all thordenance andy the soth. for as moche as folke that bey to comey after our dayes shall knoWey it/ I haue put hit my scripture andy my Remembrañce/ For touchyngy the letters falsely made/ by Whiche letters I am accused to hay hopedy the fredom̄e of Rome/ What appertayneth me to spekey therof. Of Whiche letters the fraude haddy bey shewde apertely if I hady hadde libertie for to haue vsedy andy bey at confessioy of myne accusours/ The Whiche thingy in al nedes hath grete strengthe. For What other fredomy maye meny hopey. certes I Wolde that som̄e other fredome mighte be hopedy. I Woldy thēne haue answerdy by the Wordes of a may that highte Camus. for Whay he Was accused of gayl

Cesar germeynes sone. that he was knowyng and consentyng of a coniuracion y made agaynst him/ This Camus answerde thus if I had wist it/ thou hadest not wist it/ In whiche thinge sowld hath not so dulled my witte that I pleyne only that shrewdy folkie apparailley felonyes ayenst vertue. But I wondre gretly how that they may performe thinges that they haue hopedy for to doon. for why nebil ne shrewdnes that cometh perauenture of our defaute But it is like a monstre and a mervaille how that in the present sight of gody may seen achieuedy and performedy suche thinges. as euery felenous man hath conceyuedy in his thought ayenst Innocentes/ For whiche thyng one of thy sampliers not vnskilfully axedy thus. If godi is. whens comen viciedy thinges/ But al hadde it been leefsull that felonous folk/ that now desiren the blode and the deeth of alle goode men. And eke of the senate han wilnedy to goon destroyen me whom they haue seyn alwaye batailley and defendey goody men and eke al the senate that hady not deserued of the faders/ that is to seyn of the senatours that they sholdey wille my destruccion. Thou remembrest wele as I gesse. that whan I woldy doon or seyn ony thing. thou thy self alway present ruledest me. Attecyte of terrone whan that the kyng gredy of comyn slaughter/ caste him to transporten vpon all the ordre of the senate the gilte of his vial mageste. of the whiche gilte that Albyn was accusedy. with how gret sikernes of prikk to me/ defendedy I all the senate. thou wotest wel that I say soth. Ne I ne auaunted me neuer in prayseng of my self For alway whan ony wight requeth precious Renomee

Jn auaūtyng of hym self or his werkis/ he amenuseth
the secret of his conscience/ but now thou maist wel seen to
what ende J am comen. for myn Jnocencie J receyue payn
of fals felonnye for gwerdon of verey vertue. & what opene
confession of felonnye had euer Jugges so acordant in cru-
elte. that is to seyne as myn accusing hath. that either er-
rour of manes witte/ or els condicion of fortune. that ys
vneertayn to al mortal folk ne submitted som of hym. that
is to seye that it ne enclined som iuge to hav pite or cōpassi-
on/ for al though J had bey accused that J wolde breke holy
houses & strangle prestes with wicked swerde. or that J had
greythed deth to al goody men/ algates the sentence shuld
haue punysshed me pśent confessid or conuicte. but nowe J
am remoeued from the cite of rome almost. C. M. paas
J am without defence dampned to pscripcion & to deth/ for
the studies & boltes that J haue done to the senate/ but/ o
wel bey they worthy of merite/ as who seith/ nay/ ther might
yet neuer none of hym be conuicte of suche a blame as myne
is. Of whiche trespaas myn accusours sayne ful wele the
dignite/ for they wolde derken it with medling of som fe-
lonye. They lacey me on honde & sayde that J had polute &
defouled my conscience with sacrilege for coueityse of dyg-
nite/ And erstes thou thy selfe that arte planted in me.
chacedest oute of the siege of my corage al coueitise of mor-
tall thinges/ Ne sacrelege ne had noo leue to haue a place
in me before thyn eyen. for thou droppedest euery daye in myn
eres & in my thought thilke cōmandement of pictagoras.
That is to seye men shal serueu to god & not to goddes.
Ne it was not conuenient ne none nede to takey help of

the fouleſt ſpirites/ I that thou haſt ordeigned and ſette my ſuche excellence. that thou madeſt me like to god. And on this the right clene ſecre chambre of myn hous / that is to ſeye my wyff. And the company of myñ honeſt frendes. & my wyues fader as wel holy as worthy to be/ reuerenſed for his dedes/ defendeth me from al ſuſpection of ſuche blame. But/ o. malice/ For they that accuſen me taken of the philoſophie feith of ſo grete blame/ for they trowen that I haue had affinite to maleſice or enchantement/ bycauſe that I am replenyſſhed & fulfilled with thy techinges & enformed of thy maneres. & thus it ſuffrith not only that thy reuerence ne auaile me nought/ but if thou of thy frelnes rather be blemiſſhed with myn offencoñ/ But certes to the harmes that I haue ther betideth yet this encreſſe of harme. that the geſſing & the iugement of moche folk ne loken no thing to the deſertes of thinges but only to thauenture of fortune. & iuggen that only ſuche thinges ben pourueyed of god/ Which that temporal wilfulnes cõmaundeth Glosa As thus. that if a wight haue proſperite he is a goode man & worthy to haue that proſperite. & who ſo hath aduerſite. he is a wicked man/ & god hath forſake him/ & he is worthy to haue that aduerſite. This is thopinion of ſom folk/ and therof cometh that good geſſing. firſt of althing forſaken wretches/ certes it greueth me to thinke right now my diuerſe ſentencis that the peple ſeith of me. & thus moche I ſeye that the laſt charge of cõtrariouſ fortune is this/ that whan ony blame is leyd upon a captif. men weneñ that he hath deſerued that he ſuffreth. & I that am put alday from good men & deſpoiled of dignitees. & deſobeyed of my name by

gessing haue suffred̄ tourmentes for my good̄ dedes. Certes me semeth, that I see the felenous coupnes of wicked̄ men habolden̄ in Joye and̄ my gladnesse. And̄ I see that euery lorel shapeth him̄ to finde nelle fraudes for to accuse good̄ folk. & I see that good̄ folk be ouerthowen̄ for drede of my peril, & euery luxurious tormentour dar done alle felonye vnpunysshed̄ & ben̄ excited̄ therto by yeftes, and̄ Innocentis be not only dispoiled̄ of sikernes but of defens. And̄ therto me list to crye to god̄ in this manere

O stelliferi conditor orbis Qui perpetuo nixus solio
Rapido cœlum turbine versas. Legem q̄ pati sidera mo-
gis Vt nunc pleno lucida cornu Totis tris obnia
flammis Condat stellas luna minores Nūc obscuro
pallida cornu Phebo ppriū lumina prdat etc

Thou maker of the whele that bereth the stoures, Whi-
che that art fastned̄ to thy perdurable chayer. & tor-
nest the heuen̄ with a raueshinḡ sweyghe, And̄ constrey-
nest the stoures to suffre thy lawe, So that the mone somē
tyme shynynḡ with her ful hornes metinḡ with all the
leames of the sonne her broder, hideth the stoures that bey
lesse, And̄ somē tyme whan the mone pale. With her derke
hornes approcheth the sonne, leseth her lightes, And̄ that
the ayry stoure Hesperus Whiche that in the firste tyme of
the nyghte bringeth firste her colde arisinḡ cometh eft̄s
ayen̄ her vsed̄ cours. and̄ is pale by the mowlle aste risinḡ
of the sonne, And̄ is thenne ycleped̄ Lucifer. Thou restrey-
nest the daye by shorter dwellinḡ in the tyme of the colde

Wynter that maketh the leues falle. thou deuidest the swift tydes of the nyght Whan the hote somer is comen. thy myght attempryth the variant seasons of the yere. So that Zephirus the debonayr Wynde bryngeth ayen in the firste somer season. the leues that the Wynde that highte Boreas hath Reft awaye in Autumpne. that is to seye the laste ende of the somer. And the seedes that the steere that highte Arcitures selde bewayen highe ornes. Whan the steere Sirius enchaceth hem. Ther is noo thyng vnbounden from this olde lawe ne forletteth the Werlde of his propre estate O thou gouernour gouernyng alle thinges by certayne ende. Why refuseste thou onely to gouerne the Werldis of men by selde manere. Why suffreste thou that slydyng fortune tourneth so grete entrechaunges of thynges / so that anoyous payne shuldy duly punysshe felons / punysshyth Innocentis / And folke of Wickedy maneres sitten in hyghe chayeres. And amoyng folke tredyn and that vnrightfully on the nekkis of holy men. And vertue clere and shynyng. naturelly is hydde in derke derkenesses / And the Rightfull man bereth the payne and the blame of the felons / Ne the forswerynge ne the fraude couerde & tempte With a fals colour / ne amoyeth not to shrewdnes / The Whiche shrewdnes Whan hem liste vsen her strengthe / they Reioysshen hem to putte vnder hem the souerayne Kynges / Whiche that the peuple With oute nombre dredyn / O thou What some euer thou be that knyttest alle bondes of thynges / loke on these Wretches erthes / We men that ben not a fouls partye. but a fayree parte of so grete a Werlde. We ben tourmentedy in this see of fortune. Thou gouernour

Withdralle and restreyne the rauisshing floos · & fastey & ferme these exthes stable, with thilk bonde, with which thou gouernest heuey that is so large

Hec vbi continuo delatraui dolore. illa vultu placido nichilq; meis questionibz mota. Cū te inquit. meticū lacrimantem q; vidissem. ilico miserū exulem q; vocq; noui. Sz quā id longincū esset exiliū etc

WHan I had with a continuel sorowe sobbed or breyked out these thinges, she with her eyre pesible, and nothing amoeued with my complayntes seyde thus, Whan I salwe the qd she sorowful and weping, I wist anoy that thou were a wretche and exiled, but I nyst neuer how fer thyne exile was if thy tale ne hadde shewed it me, but certes al be thou fere from thy coūtre, thou narte not al putte out of hit. But thou hast failled of thy weye and gone amys, and if thou haste leuer for to wene that thou be put out of thy contreye, thenne hast thou putte out thy self rather than ony other wighe hath, for no wighe but thou thy selfe ne mighte neuer haue doon that to the, For if thou remembre the of what coūtreye thou arte borne, hit nys not gouerned by emperours ne by gouernement of multitude As were the coūtreyes of hem of Athenes, but one lorde and one kyng and that is god that is lord of thy coūtreye. Whiche that reioysseth hym of the dwellyng of his Cytezeyns, and not for to putte hem in exile. Of the whiche lorde it is a fredōme to be gouerned by the leyde of hym & obeye to his Justice. hast thou forgoten thilke olde lawe

of thy cite/ Jn the Whiche cite it is ordeyned & establisshed that What Wight hath leu sholde therin his seete or his hous thay els Where. He may not be exiled by no right from that place. For Who so that is contened Within the palais of thilke cite/ther nys noo Drede that he may deserue to be exiled. But Who that letteth the Wille tenhabite there. he forletteth also to deserue to be a citezeyn of thilke cite. So that J seye that the face of this place ne moueth me not so mykyl as thyn olden face. Ne J ne aye not rather the Walles of thy librarye apparailled & Wrought With yuory and With glas. than after the seete of thy thought/ Jn Whiche J putt not Whilom bookes/ but J putt that/ that maketh bookes Worthy of price or precious. that is to seye sentence of my bookes/ Andy certainly of thy desertes bestowed my comyne goody. thou haste saidy soth/ But after the multitude of thy goody dedes thou hast saydy selfe/ Andy of the honeste/ or of the falsenes of thinges that ben opposed ayenst the/ thou hast remembrid thinges that be knowen to all folke. Andy of the felonyes andy fraudes of thyne accusours/ Jt semeth the haue touched it forsothe rightfully andy shortly/ All myghten tho same thinges better andy more plenteously ben couthe in the mouthe of the peuple that knoweth all this. Thou haste elte blamed greetly andy compleyned of the Wrongfull dede of the Senate Andy thou haste sorowed for my blame/ Andy thou hast Wepen for the damage of thy renommee that is appaired & thy last sorowe enchaced ayen fortune/ cõpleyneste the gueryons ne be not euenly yolden to the desertes of folk & in thy latter ende of thy Wode muse. thou praiedest that thilke pea-

that gouerneth the heuen shulde gouerne the erthe. But for that many tribulacions of affections haue assayled the. & sowlde & Ire & Weping to drawen the diuersly. as thou arte nowe feble of thought/mightier remedies ne shulleth not yet touchen the/for Whiche We Willen somdele Vsen lighter medicines. so that thilke passions that be Waxen harde ny swelling by ptarbacions flowing into thy thought. mollen Waxe easy & softe to reseyue the strength of a more mighty and more egre medicine by ay easier touching.

Cum phebi radiis graue. Cancri sidꝰ inestuat. Tum qui larga negantibus Sulcis semina credidit. Elusus ceteris fide Quernas pergat ad arbores. Numꝙ purpureũ nemꝰ. Lecturus violas petas etc

Why that the hye steere of the Cancre. eschaeth by the beames of phebus/that is to seyne Why that phebus the sonne is in the signe of the cancre. Who so yeueth therto largely his seedes to the feldes/that refusen to reseyue hem lete him goon begiledy of truste that he hadꝰ to his corne/to alienes of oxes/If thou Wilt gadre violettis/Ne goo thou not to the ypre Wode. Why the felde chirking agriseth of colde by the felnes of the Winde that hight aquilone. If thou desirest or Wilt Vsen grapes/ne seke thou not a glouyons honde to streyne & presse the stalkes of the Vyne in the first somer seasoy/for bachus the godꝰ of Wyne hath rather yeuen his yeftes to autumpne the latter ende of somer. godꝰ solempneth & assigneth the tymes abling hem to her ypreues. sens ne he ne suffreth not the stoudes Whiche thas hiny self

hath deuided & constreyned to hem ymedled to gider. & for thy he that forletteth certayn ordenance of doyng by outhrowing Waye he ne hath no glady issue or ende of his Werkis

Primum igitur pateris ne me paucalis interrogacio; uibus statum tue mentis attingere atq; temptare. vt qm modus sit tue curacionis intelligam etc

FIrste Woldest thou suffre me to touche & assaye the estate of thy thought by a felwe demandes so that I may vnderstande by the maner of thy curacion/ aye me qd I at thy will that thou Wolt/ & I shal answere/ Tho saide she thus. Whether Weneste thou qd she that this Worldy lee gouerned folisshe by happes & fortunes/ or els Weneste thou that ther be ny it ony gouernement of reson. Certes qd I/ I ne trowe not in noo manere that so certayne thinges sholden be moeued by fortunous fortune/ but I Wote Wel that gody maker & maister is gouernour of his Werk/ ne Was neuer yet day that nyght put me out of the sothnes of that sentence/ Ph/ So is it qd she for the same thing sange thou a litel here biforn & bewailledest & Wepteste/ that only mey Were putte out of the cure of gody. For of alle other thinges. thou ne doubteste not that they nere gouerned by reson/ But och/ I Wondre certes greetly. Why that thou arte sek. Syn that thou arte putte in so holsom a sentence. But lete vs seken depper/ I coniecte that ther lacketh I note What/ But seye me this. syn that thou ne doubteste not that this Worldy lee gouerned by Gody. With Whiche gouernaille takeste thou hede that hit is gouerned

Vnnethe qdȝ I knoW I the sentence of thȝ questiȝ, so that I ne may not yet answeren to thȝ demaūdes. I Was not deceyued qdȝ she. that ther ne sayledȝ somWhat by Whiche the maladie of ꝑturbacioȝ is crepte into thȝ thought. so as the strength of thȝ palais shynyng is open, but saye me this. remembrest thou What is thende of thinges. & Whider thentencōȝ of al kynde tendeth, I haue herde toldȝ it sometyme qdȝ I. but drerines hath dulled my memoire, Certes qdȝ she thou Wotest Wel Whens al thinges be comen & pardeȝ, I Wote Wel qdȝ I & anuende that godȝ is begynning of al. And hou may this be qdȝ she, that syn thou knoWest the begynyng of thinges, that thou ne knoWest not What is thende of thinges. but suche ben the customes of ꝑturbacōȝ & this power they han, that they may moeue a man from his place. that is to seye from the stablines & ꝑfeccioȝ of his knoWing. but certes they may not al arace him, ne alene him ȝ all, but I Woldȝ that thou Woldest answere to this Remembrest Woll that thou arte a man. Doeth. Why sholdȝ I not remēbren that qdȝ I. philosophie. Maistoll not telle me thenne What thing is a manȝ. Arestoll not me quodȝ I Whether that I be a resonable mortal beest. I Wote Wel and confesse that I am it. Wistoll neu yet that thou Were ony other thing qdȝ she. No qdȝ I. Noll Wele knoWe I qdȝ she other cause of thȝ maladie, & that right gret. thou hast left for to knoWen thȝ self What thou arte. thurgh Whiche I haue pleynlȝ folden the cause of thȝ maladie, or els thentre of recoueringȝ of thȝ hele. For Why, For thou art confoūdedȝ With forȝetting of thȝ self. For thou sorWest that thou arte exiledȝ of thȝ propre goodes. And ȝ for thou ne

Wist What is thende of thinges. For thy demest thou that felonous and wicked men be mighty and welefull. and for thou hast forzeten by Which gouernements the Worldy is gouerned. For thy Wenest thou that these mutacions of fortune fleten Without gouernour/ These ben the causes not onely to maladie. but certes grete causes to deth. but I thanke the auctour & the maker of hele. that nature hath not al forleten the/ I haue grete norisshing of thyn hele. & that is the soth sentence of gouernance of the Worlde/ that thou bileuest that the gouernyng of it is not subgette ne vnderput to the folie of these happes auenturous. but to the reson of god. and therfore doubte the nothing/ for of this litil sparkle thyne hete of lyf shal shyne/ But for asmoche as it is not tyme yet of faster remedies/ and the nature is of thoughtes thus dezyued. That as ofte as they cast alleye soth opinions/ they clothen hem in falce opinions Of the Which fals opinions. the derkenes of perturbacion Weyeth vp/ that confoundeth the eyen insight. and that derkenes shall I somwhat assaye to maken thynne & Weyke by light & moneliche remedies. so that after that the derkenes of dezyuyng thinges be doy alleye/ thou may knowe the shynyng of trueye light

Nubibꝫ atris. Condita nullum. Fundere pollunt lu/ mē. Si mare wluens. Turbidus auster. Mi/ sceat etum. Uitrea dudum. Pargꝫ serenis etc

The sterres couerd With blak clowdes ne molde yeuen adoun no light if the trouble Winde that hight auster

bournyng and walkyng the see medleth the hete. That is to seyn the boylyng vp from the bottome the walwes that were whilome clere as glas / and like to the seyr heyghte dayes. Withstande anone the sighces of men by the sikenesse & ordure that is resoluid. And the fletyng streme that reilleth doun diuersly from high montaignes is arrestedy and resistedy ofte tyme by thencoumbrynge of a stone that is departedy & fallen from som roche. And for thy if thou wilt lolien & deme soth with clere light and holden the wey with a right path / weyue thou iape. driue fro drede. fleme thou hope / ne lete no sorowe approche / that is to seyne / lete none of these four passions oucome the or blende the / For cloudy and derke is thilke thought. & houde with bridles where as these thinges regnen

And here endeth the first bokc
And next folowcth the seconde bokc

POstea paulisper obticuit. atqz vbi attencionem meam modesta taciturnitate collegit. sic exorsa est. Si penitus egritudinis tue causas habitumqz cet

After this she stynte a litel. and after that she had gadered by attempre stylnes. myne attencion. as who so myghte seyn thus / After these thinges she stynte a litell. And whan she aperceyued by attempre stillnes that I was ententyff to herey her / She began to spelie in this wyse / If I quod she haue vnderstonden and knowen verily the causes and the habyte of thy maladye

thou languisshest and arte defetedy for desire and y talente of thy rather corage / Sy that ilke fortune onely that ys chaungedy as thou seyneste to the Wardy hath peruertedy the clerenes & thestate of thy courage. J vnderstandingy the sele solde colours and decrytes of thilke meruaillous monstre fortune & holde she vseth sul flatering familiarite with hem that she enforceth to begyle. so long til she confoūde with vnsuffrable sorowe hem that she hath left in dispeyr vnpurueyedy / & if thou remembreste wel the kinde the maneres & the deserte of thilke fortune. thou shalt wel knowe that as ny ther thou neuer ne hadde ne haste y loste ony feyre thyngy / But as J trowe J shal not greetly trauailley to done the remembrey on these thinges. For thou were wonte to hurteley and despysey her with many wordes / whan she was blaūdisshingy and presente. And pursuedest her with sentences that were drawen out of myn entre / that is to seye of myne enformacion. but no sodeyne mutacion ne letteth not without a maner chaūging of corages / & so it is befalle that thou art a litil depted fro the pras of thy thought / but nowe is tyme that thou drinke & atastе somē softe & delitable thinges so that these they be entredy withym the / Jt mowen make weye to strenger drynkes of medicines. Come nowe forth therefore the suasion of swetenes rethorien. Whyche that goeth onely the right weye / while she forsaketh not myne estatutes. And with Rethorike come forth musyke a damoysel of oure holde / that singeth nowe lighter modes & placions & nowe heuyer / what eyleth the may. What is it that hath cast the into morenyng & into weping. J trowe that thou hast seyne somē newe thing and vncouthe. thou

Wenest that fortune be chaungedy ayen me but thou Wenest
Wrong if that thou Wost alWay the bene her maners. She
hath rather kepte as to the Warde her ppe stablenes in the
chaungyng of her self/right suche Was she Whan she flatterd
the & deceyued the/With vnkerssful likinges & false Welefulnes/thou hast nowe knowen & atteynte the doubley or double
Visage of thilke blinde goddesse fortune/she that yet couerith
& Wympleth her to other folk hath shewed her self auerdels
to the/if thou apqueest her & thinkest. that she is good Vse
her maners & pleyne the not. & if thou agrisest her falsa
trechezye. dispyse & caste alWay her that pleyeth so harmefulsly/for she that is nowe cause of somoeth sorowe to the/sholdy
be to the cause of peas & of ioye. she hath forsaken the for
sothe the Whiche that neu may/may be siker. that she ne shal
forsaken him Glose But nathles som lookes hay the
texte thus/ Forsothe she hath forsaken the. ne ther nys no
man siker/that she ne hath nought forsaken. holdest thou
eyen thilke Welefulnes precioy to the that shal passen. & is
p̄sent fortune dzWorth to the Which that nys not feithful
for to dWell/& Whan she goth alWay that she brīgeth alleghs
in sorowe. for syn she may not be Vith holden at a manres
Will/she maketh him a Wrecche. Whan she arpeth fro him
What other thing is flittyng fortune/but a mantre shes
Wing of Wretchednes that is to come/Ne it suffiseth not
only to loken on thing that is p̄sent bifore the eyghen of
a may. but Wisedom loketh & mesureth thende of thinges. &
the same chaūging from one to another. that is to seyne
from Adūsite into pspenite/maketh that the menaces of fors
tune ne ley not for to dredy/ne the flatering to be desiroy

Thus atte laſt it behoueth the to ſuffrey With euey Wylle
in pacience al that is done Withyn the flore of fortune/that
is to ſeye in this Worlde. ſyn thou haſt onys put thy necke
Vnder the yok of her. For if thou Wilt Writen a lalle of
Wendyngꝫ of Wellyngꝫ to fortune Whiche that thou haſt
choſen freely to ley thy lady. Arte thou not Wrongfull in
that/And maieſt fortune Wroth & aſpre by thyn Impa-
cience/And yet thou maiſt not chaungen her. if thou com-
myttelt & bytakeſt thy ſailles to the Winde. thou ſhalt lee
ſhouey not thider as thou Wolderſt. but thider that the Wind
ſhoueth the. If thou caſt of thy ſeres in the felde/thou ſhol-
deſt haue in mynde. that the yeres ley among other Whyle
plentreous/& otherWhile bareyn/Thou haſt bitaken thy ſelfe
to the gouernance of fortune/And for thy it behoueth the
to be obeiſſant to the manere of thy lady/Enforſeſt thou
the to areſtey or Withholdey the ſWiftenes and the ſWeigh
of her tournyngꝫ Wheele. O thou fole of alle mortall foles
yf fortune begay to Welle ſtable/ſhe ceſſedy theme to lee
fortune

Hec cum ſuperba verterit vices dextra Et eluctis ter-
tur uore euripi Dudum tremendos proterit reges
Humilemꝫ victi ſubleuat fallax vultum¶Non illa
dura miſeros audit aut curat fletus etc

B Hay fortune With a proude right hande Withborned
her chaungyngꝫ ſtoundes. ſhe farith like the manere
of the boyliugꝫ euripe. Gloſe. Euripe is an arme of the ſee
that ebbeth and floweth and ſomme tyme the ſtreme ys
oy that one ſyde and ſom̃e tyme oy that other ſyde. Tepty

the cruell fortune auaileth aduay kinges that whilom were very dredde. And the vnreuuable enhaunceth by the humble chiere of him that is discomfited. Ne she neyther hereth ne recketh of wretched weppynges And she is so hardy that she laugheth and scorneth the weppyng of hem/the whiche she hath maked to wepe with her fre will/Thus she pleyeth and thus she proueth her strengthes & she with a grete wonder to all her seruantes/if that a wight is seey wele ful/& ouerthwolle my ay houre

Uellem autem tecum pauca fortune ipsius verbis agitare. Tu igitur an nis poltulat animaduerte. P. Quid tu homo tam me cotidianis agis querelis etc

O Ertes I wolde pleten with the a fewe thinges vsing the wordes of fortune/take hede nowe thy self yf that she ayeth right/O thou man wherfore makestow me gyltyf by thyn euerydayes pleynynges. what wrongy haue I done the/what goodes haue I beraste the that were thyne? Striue or plete with me byfore what Juge that thou wilte of the possessiony. of richesses or of dignitees. and if thou maiste shewen me/that euer ony mortall man hath vnryued ony of tho thinges to kepe his in propretheie wil I graūte freely that thilke thinges were thyne/whiche that thou ayest. Whan that nature brought the forth oute of thy moder wombe/I receyued the naked and nedy of alle thinges And I nourissed the with all my richesses. & was redy and ententif thurgh my fauour to sustene the/ And that maketh the nowe Impacient ayenst me. And

J enuironned the with all habondaūce and shinyng of all goodes that ben my right/ Now it liketh me to withdrawe myn hande. thou hast had grace as he that hath vsed soreyn goodes. thou hast no right to pleyne the. as though thou haddest vtterly forlorne all thy thynges. Why pleynest thou thenne. J haue done the no wroong. Richesses/ honoures. and suche other thinges ben of my right. My seruaūtes knowen me for her lady/ They come with me/ & departen whan J wende. J dar well affirme hardely that if tho thinges of whiche thou pleynest that thou hast forlorn had ben thyne. thou ne haddest not lorne hem. Shal J then be defended only to vse my right/ certes it is leefull to the heuen to make clere dayes/ And after that to ouercome tho same dayes with derke nyghtes/ The yere hath eke leue to apparaille the visage of therthe. now with flowres. and now with fruyte. & to confounde hem somtyme with reynes and with colde/ The see hath eke his right to ben somtyme calme and blaundisshyng with smothe water/ & somtime to be horrible with walwes and with tempestes But couetise of men that may not be staunched/ shall it bynde me to be stedfast. sithen that stedfastnes is vncouthe to my maners. suche is my strengthe/ And suche pleye J pleye comynly. J tourne the whirlingy whele with the turnyng eerthe. J am glad to chaungen the lowest to the heyghest/ And the heyghest to the lowest/ worth vp if thou wilt/ If it so be by this lawe that thou ne holde not that J do the wroongy. though thou descende a downe/ whan the reson of my playe axeth it/ wistow not how Cresus king of lydyens of kyngy Cyrus was full sore agast a lytell.

before that this cresus was caught of cyrus & lady to thy fire to be brendy, but that a rayne descendy from ioue that rescolsedy him. And is it out of mynde how that paulus consul of Rome, whan he hady taken the kingy of Percions wepedy pietously for the captiuyte of the self kingy. What other thinge bewaylley the tragis of tragedies, but only the dedes of fortune, that with an adbersardy stroke ouerturneth the rayames of grete nobley. Glose, Tragedie ys to seyne a dicte of a prosperite for a tyme that endeth in wretchednesse, leznedist not thou in grece whan thou were yongy that in the entre or in the seler of Jupiter there leyn couchedy two tonnes, that one is full of goody, that other is ful of harme. What right hast thou to pleyne, if thou hast taken more plenteously of the goody side. That is to seyne of richesse & prosperite. and what eke if J be not al depted fro the. What eke if my mutabilite yeueth the rightful cause of hope to haue yet better thinges. natheles dismaye the not in thy thought. And thou that art put in the comune rayame, of al ne desire not to liuen by thyn ölly ppre right

Si quantas rapidis flatibus incitus Pontus vrlat arenas Aut quot in stelliferis edita noctibus Celo sidera fulgent Tantas fundit opes. nec retrahit manum Pleno copia cornu Humanum miseras haud ideo genus Cesset flere querelas etc

6 Though plente goddesse of riches. hiedy adown with a ful herne, & withdraw not her hande, as many riches as the see torneth vpward sandes. Whan it is meued with

Vauysshing blastes. or elꝭ as many richesses as ther shyne
ney bright stoores in the heuen ony the steery nightes. yet for
al that mankinde nolde not cesse to wepe wretched pleyntes
& al be it so that god receyueth her praiers & yeueth hem as
fool large moche golde. And apparailleth couetous folke
with noble or clere honours. yet semeth hem haue goten no
thing. but alway cruel rauyne deuouring all that they
haue goten. shewith other gapinges. that is to saye gapen
and desiren yet after mo richesses. What byrdels myghte
with holden to ony certayn ende the disordeyne couetyse of
men. Whan euer the rather that it fleeteth in large yestes.
the more bronneth in hem the luste of hauyng. Certes he that
qualeyng and dredeful woneth him self nedy. he ne liueth
neuermore him self riche

His igitur li pro se tecum fortuna loqueretur. Quid
profecto gtradicores non haberes. Aut li quid est quo
querelam tuam inire tuearis. preteras oportet etc

Therfore if that fortune spake with the for her selfe
in this manere. Forsothe thou ne haddest not what
thou mighteste answere & if thou hast ony thing. wherwith
thou maist right fully defenden thy compleynt. It behoueth
the to shewen. And. I will yeuen to the space to tellen hit
Certes. Certeynly qd I thinke these ben sayn thinges and
anoynted with hony swetenes of rethorike & musike. and
onek while they be herd and sowne in eres they ben de-
licious. But to wretches hit is a depper felyng of harme
This is to seyne. that wretches feleth the harmes that

they suffre more greuously than the remedies or the delites of these wordes may gladen or conforten hem. so that whan these thynges stynten for to sowne in eres the sorowe that is insette greueth the thought. ℣. Right so hit doth qd she. For these ne ben yeu no remedies of the maladie but they ben a manere norisshing of thy sorowe that rebelle ayenst thy curacion. For whan tyme is I shall moeue and aiuste suche thinges that peren hem ful depe. But natheles that thou shalt not wilne to leten thy selfe a wrecche Hast thou forgeten the nombre and the manere of thy welefulnes. ℣. I holde me stylle. ℣. Howe that the souerayne mey of the Cyte tolde the in cure and kepyng. whan thou were orphelyn of fader and of moder. And were chosen myn affinite of Peres of the cyte. And thou hegame rather to be lief and dere than for to be a neyghbour. the whiche thing is the moost precious kynde of any propyn quyte or allyaūce that maye ben. Who is it that ne sayd tho that thou ne were right welefull with so grete noblesse as thy faders in halde. And with the chastite of thy wyf And with thopportunite and noblesse of thy masculyne childeren. That is to seyne thy sones. And ouer al this me liste to passen of comyne thinges. howe thou haddest in thy yongthe dignitees that were warned to olde men. but hit delyteth me nowe to comen to the singulere vpkeppyng of thy welefulnes. If ony fruyte of mortall thinges may ben ony wight or price of welefulnes. Myghtest thou euer forgeten for ony charge of harme that myght befalle the remembrance of thilke daye that thou salde thy two sones maledy Counceyllours. and lady to gedre from thy

hous vnder so grete a semble of senatours/and vnder the
blithnes of the pple. ℞ Whan thou salle hem sette in the court
in hye chayers of dignitees/thou rethorien or pronouncer of
kinges preysinges deseruedist glorie of witte ℞ of eloquẽce
Whan thou sittinge bytwene thy two sones conseillours in
the place that highte Tyreo ℞ fulfilledest the byding of the
multitude of pple that was sprad aboute the with so large
preysing ℞ laude as men singe in victories. tho yaf thou to
fortune as I trowe. that is to seye/tho scoffedest thou for-
tune with glorios wordes ℞ deceyuedest her. Whan she accoy-
ed ℞ norissed the as her owne delices. thou hare allaye of
fortune a yefte/that is to seye suche guerdon that she neuer
yaf to pryuy man/Wilt thou therfore leye a reliorynge with
fortune. she hath now first twinkled vpon the with albic-
kedy eye. If thou considere the nombre ℞ the manere of thy
blisses ℞ of thy sorwes. thou maist not forsakey that nart
yet blissful. for if therfore wenest thy self not welefull for tho
thinges that semeden ioyeful hen passed/ther nys not why
thou sholdest seme thy self a wrecche. for thinges that seme
now sory. passen also/art thou now comen a sodeyne gheste
into the shadow or tabernacle of this lyf. or trowest thou
that ony stedfastnes be in mannes thinges/Whan ofte a
swifte houre dissolueth the same man. that is to saye Whan
the soule departed from the body. for al thaugh that seeldy is
ther ony feith that fortunous thinges wolden dwellen. yet
natheles the last daye of a manes lyf is a maner deeth to
fortune. ℞ also to thilke that hath dwelt/℞ therfore What
wenest thou dare relike. if thou forlete her my deyenge/or ellis
that she fortune forlete the in fleyngy albaye

Cum polo phebus. roseis quadrigis. lucem spergere cœperit Pallet albentes. hebetata vultus. Flammis stellas prementibus. Cũ nemꝰ flatu zephiri tepentis etc

When phebus the sonne begynneth to sprede his clerenes With rosey chariottes. thane the steere Dymmeth paleth her White chieres by the flammes of the sonne that ouercometh the steere light. that is to seyne When the sonne is risen/ the daye steere Wexeth pale & leseth her light for the grete lightnes of the sonne/ When the Wode Wexeth wdy of rosey flowres in the firste somer seasoy thurgh the breth of the Winde zephirus that Wexeth Warme/ yf the cloudy Wind auster blowe fellich thenne goeth alway feyrnes of thoznes. Ofte the see is clere and calme With moayng flodes/ & ofte the horrible Wind Aquylon moueth boillingy tempestes and ouerWhelueth the see. If the fourme of this World is so selde stable/ and if it torneth by so many entrechaunges. Wilt thou thenne trustey in the tomblingy fortunes of meny. Wilt thou troWey ony flittingy goodes. Je is certayne and establissheby by lAbe prdurable. that nothing that is engendredy is stedfast ne stable

Tum ego. vera ingꝫ commemoras O virtutũ oium nutrix. nec inficiari pollum prosperitatis mee. velocissimum cursum. Sed hoc est quod etc

I Helie sayde J thus. O norice of al vertues thou saiste sal soth. Ne J may not forsake the right swift cours of my sperite. that is to seyñ that the sperite ne le comey

to me wonder swiftly & sone, but this is a thing that gretly smerteth me whan it remembreth me, for in al aduersitees of fortune the most vnsely kynde of contrarious fortune is to haue ley welefull. ℘. but that thou abiest thus qd sir the tormente of thy fals oppinion, that maist thou not righefully blamen ne aretten to thinges. as who saith that thou hast yet many habondances of thinges Tertius

For al be it so that the ydle name of auenturous welefulnes moeueth the nowh. it is leefful that thou reken with me of how many thinges thou hast yet plente. & therfore if that thilke thing that thou haddest for more precious in al thy richesse of fortune be kept to the yet by the grace of god vnwemyd & vndefouled. maistow thenne pleyne rightfully vpon the myschief of fortune. sithen thou hast yet thy beste thinges. Certes yet liueth in good poynt thilke precious honour of mankynde simachus thy wyues fader. whiche that is a man made of al sapience & vertue. the which man thou woldest bye with the. price of they owen lyf. he bewaileth the wronges that men doy to the. & not for him selfe. For he lyueth in sikernes of ony sentence put ayenst hym Andy yet lyueth thy wyff that is attempre of witte, and passeng other women in clennes of chastyte. Andy for I woldy closen shortly her bountees she is lyke her fader. I telle the that she lyueth loth of this life. Andy kepeth to the onely her goostes, andy ys all mate andy ouercome by wepyng andy sorowe for desire of the. In the whiche thyng onely I mote graunten the, that thy welefulnes ys amenused. What shall I seyen elle of thy two sones counseillours. Of whiche as of childeren of her eage ther

ſhyneth the liknes of the Witte of her ſader & of her eldyr ſader / And ſithen the ſouerayn cure of all mortal folke is to ſauen her owne liues / yf thou knowe thy ſelf / thy goodes make the more Weleful. For yet ben there thinges dwellid to the Wardy that no man doubteth that they ne ben more derworth to the than thyne owne life / And forthy / drye thy teres. for yet is not euery fortune hateful to the Wardy Ne ouer grete tempeſt ne hath not yet falleh vpon the / than thyne ancres cleuen faſte / That neyther Wolle ſuffren the comfort of this tyme preſent. ne the hope of tyme comyng to paſſen ne to failen. ℣. And I praye qd I that faſte mote they holden · For the Whiles that they holden. holde ſo euer that thinges ben / I ſhal Wel fleten forth and eſcapen But thou maiſt Wel ſeen holde grete apparailes and araye that me lacketh that is paſſed alwaye from me. ℣. I haue somWhat auanced & furthred the qd ſhe / if that thou anoye not or forthynke not of all thy fortune / As Who ſeith · I haue somWhat confortedy the. ſo that thou tempeſte not the thus With al thy fortune / ſithen thou haſt yet thy beſt thinges / But I maye not ſuffren thy delices that pleyneſt ſo Wepyng and anguiſſhous / For that there lacketh ſome What to thy Weleſulnes / for What may is it that is ſo ſadde or of grete perfighte Weleſulnes . that it ne ſtryueth and pleyneth on ſome halue ayen the qualite of his eſtate / For Why full anguiſſhous thingy is the condicion of mannes goodes / For eyther hit cometh not al to gedre to a Wight or ellis it ne laſteth not perpetuelly / For ſomme may hath grete Ryches ſe. but it is aſhamedy of his Vngentil lignage And ſome man is Penomedy of nobleſſe of kynrede / but

he is encloſed in ſo grete anguiſſhe of nede of thinges/that hym were leuer that he were vnknowe. And ſomme man haboundeth bothe in richeſſe and nobleſſe/but yet he bewaileth his chaſte life/ For he ne hath noo wyff. And ſom̄e man is and ſelily maried. but he hath no childeren and nouriſſhith his richeſſes to ſtrange folke. And ſom̄e man is gladed with childeren but he wepeth full ſore for the treſpaas of his ſone or of his doughter/ And for this there ne accordeth no wight lightly to the condicion of his fortune For alweye to euery man there is in ſomwhat. that vnaſſayed. he ne wote nought/ or elles he dredeth that he hath aſſayed. and adde this alſo that euery welful man hath a full delicate feling/ ſo that but if alle thinges befallen at his owne wille. he is impacient/ or is not vſed to haue none aduerſite/ anone he is throwen adoune for euery litil thing/ And full litil thinges ben thoo that withdraweth the ſom̄e of the perfeccion of bliſſfulneſſe fro hem that been mooſt fortunat/ holde many men troweſt thou wold demen hem ſelf almooſt in heuene. If they might atteyne to the leſte partye of the remenaūt of thy fortune. this ſame place that thou clepeſt exyle/ is countreye to hem that enhabiten here. And for thy noo thyng wretched but whan thou weneſt hit/ As who ſeith/ thou thy ſelfe ne no wight elſ nys a wrecche/ But whan he weneth him ſelf he is a wrecche by repntacion of his corage. & ayenward al fortune is bliſſful to a man by the agreabilite or by the egalite of hym that ſuffreth it/ what man is that that is ſo welful that nold chaūge his eſtate/ whan he hath loſt his pacēce/ the ſikenes of maūes welfulnes is preſſed with many bitternes

The Whiche Welefulnes al though it seme swete & ioyefull
to hym that vseth it/yet may it not leey With holdey that
ne goth alwaye Whay it Wil. thene is Well sene how Wret;
chedy is the blessfulnes of mortall thinges that neyther hit
dureth ypetuel With hym that euery fortune receyuey agre;
ably & egally. Ne it ne deliteth not hym al to hym that leey
anguisshous. O ye mortal folkie What seke ye they bliss ful;
nes out of your self. Whiche is put in your self-erreur &
folye confoudeth you/I shal shewe the shortly the point of
soueraym blissfulnes. Is ther ony thing to the more precy;
ous than thy lyff/thou Wilt answere nay. Thene if it so
be that thou art mighty ouer thy self/that is to seyn by
transquillite of thy sowle-thene hast thou thing in thy po;
Wer that thou nolderst neuer lesey/ne fortune may not by;
neme it the/And that thou maist knowe that blissfulnes
ne may not stande in thinges that ley fortunous & tempo;
rell/Now Vnderstonde & gader it to geder thus/if bliss ful;
nes be the soueraym goody of nature that liueth by Peasoy
Ne thilke thing is not soueraym goody that may be takey
alway in ony Wise/for more Worthy thing is & more dyg;
ne thilke thing that may not be takey alway/Thene she;
With it Wele that the Vnstablenes of fortune may not at;
teyne to receyue leey blissfulnes/And yet more ouer
What may that this tombling Welefunkes ledeth/eyther he
Wote that it is chaungeable or els he Wote it not/And if
he Wote hit not/What blissful fortune may ther leey in the
blyndernes of Ignorance. And if he Wote that it is chaun;
geable. he mote alle Waye ley a dreadd that he ne lese that
thing that he ne Doubteth not but that he maye lesey hit

As who seith/ he mote alwaye be agaste lest he lese that he woot wel he may lese it. For whiche the continuell drede that he hath ne suffreth hiny not to be weleful. or elis if he lese it. he weneth to be despysed and forleten/ certes eke that is a ful litil good that is born̄ with euery herte whan it is lost/ That is to seyne that men do nomore force of the loste than of the hauyng/ And for as moche as thou thy self art he to whom it hath be shewed and preuyd by full many demonstracions/ as I wote wel that the soules of men ne mowen not deyen in no wyse/ And eke syn hit is clere and certayn that fortunouse welefulnes endeth by the deth of the body. It may not be doubted that if deth may take away blisfulnes/ that all the kinde of mortal thyng ne descendeth into wretchednes by the ende of deth/ & sithen we knowe wel that many a man hath sought the fruyt of blisfulnes not only with suffring of deth. but eke with suffring of peynes and tourmentes. How might the me this present life make men blisful. sin that thilk self lyf oftyd it ne maketh folke no wretches

Quisquis volet perhennem. Cautus ponere sedē. Stabilisq; nec sonori. Sterni flatibz euri. Et fluctibz minantem. Curat spernere pontum. Montis cacumen altū. Bibulas vitat arenas etc

What maner of folk waar & stable that wille foūden hem a perdurable seete/ & ne wille not be caste doun with the lowde blastis of the winde Eurus. And wille despyse the see menacyng with flodes/ Lete hiny eschewe

to byld on the toppe of the montaigne. or in the moiste sandes. for if the felle Wynde auster tormenteth the toppe of the montaignes With al her strengthes. & the lose sandes refusen to bere the heuy Weight. & for thy if thou Wolt fleen the perill of auenture. that is to seye of the Worlde. haue myndе certeynly to sette thyn hous of a mery sette in a lolle stone For al though the Wynde troublyng the see thonder Wyth ouerthrowyngy. thou that art put in quiete & Welefull by strength of thy palais shalt lede a clere age scornyngy the Wodenes & the Ires of the ayer

Sed quoniam racionū iam in te mearum fomenta descendunt. paulo validioribus vtendum puto. Age enim. Si iam caduca ac momentaria fortune etc

Yet for asmoche as the norysshinges of my reson descendyn nowe into the. I trowe it were tyme to vsen a litel stronger medicines. nowe vnderstande here. al were it so that the yeftes of fortune ne were not beautiful ne transitorie. What is there in hem that may be thyne in ony tyme or elles that it ne is foule. if that it be loked & considered perfightely. richesses ben they precious. by the nature of them self or elles by the nature of the. What is most Worth of riches. is it not goldy or myghte of money assembledy. certes that goldy & that money shyneth & yeueth better renōme to hem that dispendyn it. than to thilke folke that mokeren it. for auarice maketh alway mokerers to ben hatedy. & largesse maketh folke clere of renōme. for sith that suche thinges as ben transfereedy from one man to an other

ne may not dwelle with noman/certes thilke is that mo-
ney ꝓpos Whan it is translated into other folk-& stynten
to be had by vsage of large yauyng of him that hath yeuen
it/and also if al the money that is oneral in al the worlde
were gadred toward one man. It shuld make al other
men to be nedy as of that/and certes a loys al hole/ that
is to seyn without amenusing fulfilleth to gyder the hea-
ring of moche folke-And whan they been apassed. neds
they maken hem poure that forgone tho richesses-O streyte
and nedy clepe I these richesses/syn that many folke ne
maye not han it all- Ne al ne may it not comen to one
man without pouerte of all other folke. and the shining
of gemmes that I calle precious stones. draweth hit not
the eyen of folk to hemward. that is to seyne for the beau-
te/But certes if there were beaute or boûte in the shinyng
of stones thilke clerenes is of tho stones hem self & not
of men/ For whiche I wondre greetly that men merueilen
of suche thinges/for why what thing is it that if it wants
mouuyng & Joynture of soule & body that by right. might
semen a fair creature to him that hath a soule of ℞enõme/
For alle it so that gemmes drawen to hem self a litel of
the leste beaute of the worldy thurgh thentente of her crea-
tour/& thurgh the distinacion of him self/yet for as moche
as they been put vnder your excellence/they ne han not deser-
ued by no way. that ye shold merueillen on hem/& the be-
aute of feldes delliteth it not moche vnto you/&/Why shold
it not deliten vs/syn that it is a right fayr porcion of the
right fair werk that is to seye of this worlde/ & right so be
we gladed somtyme of the face of the see Whan hit is clere

And also meruaille the on the heuen, & on the sterres & on the sonne & on the mone, Or Appertayneth ony of thilke thinges to the. Why darste thou glorifie the in ony suche thinges, Arte thou distinguedy & enhelessshedy by the springyng floures of the first somer season, or swelleth thy plente in fruytes of somer, Why arte thou rauisshedy with ydle Joyes, Why embracest thou straunge goodes as they were thyne. fortune ne shal neuer makey that suche thinges ben that nature of thinges hath maked foreyn fro the. soth hit is that Withouten doubte the fruytes of the erthe ollen to be to the nourisshing of beestes. And if thou Wilt fulfille thy nede. after it suffiseth to nature. thrise is it nouns nede that thou seke after the superfluyte of fortune. for With ful selde thinges & With ful litel thinges nature halt hir payd. And if thou Wilt acholey the fulfillyng With superfluytees. Certeyn thinges that thou Wilt thriste or pouren into nature sholden be Uniopefull to the or els anoyd. Woneste thou eke that hit be a feyre thyng to shyne With diuerse clothing. Of Whiche clothing if the fraulte bee agreable to lokey vpon. I Wol meruaillen on the nature of the matier of thilke clothes. or els on the Werkemey that Wrought hem, but also along route of meyne maketh that a blisfull man. the Whiche seruauntes if they be Vicious of condicions it is a grete charge & destruccion to the hous and a grete anoye to the lorde him self, & if they be goode men holde shal straunge & foreyn goodnes be put in the nombre of thy richesses, so that by al these forsaid thinges it is clerely shewed that neu one of thilke thinges that thou acomptedest for thy goodes nas not thy goody. ny Whiche thinges

yf ther be no beaute to be desired. Why shuldest thou be sory to lese them/or why shuldest thou reioysen the to holde hem For if they ben fair of their owne kinde. What apertayneth that to the. for also wel sholden they haue ben feyre by them self thaugh they were depted from al thy richesses/for why fair ne precious were they not for that they comen among thy richesses. but for they semed fair & precious. therefore thou haddest leuer reken hem amonges thy richesses. but what desirest thou of fortune with so grete asure/ I trowe thou seke to deyue adaye nede with habondance of thinges but certes it torneth you al into the contrary. for why certes it nedeth of ful many helpinges to kepen the diuersite of ꝑdos hostilementis. & soth it is that of many thinges they haue nede/than many thinges han. & ayenward of litil thing nedeth him that mesureth his fille. after the nede of kinde & not after thoutrage of couetise/ It is so then that ye men haue no ꝑpre goody sette in you/for suche ye moten seke outwardy in foreyn andy subgett thinges. so is then the condicion of thinges tornedy vp so douy. That a man that is a dyuyne beest by merite of his reason/ thynketh that him self nys neyther fayr ne noble. but if it be thurgh possession of hostilimentis that ne han no soules/ And certes alle other thinges ben ayeny of her owne beautees But ye men that bee semblable to Ody by youre resonable thoughte/ desiren to apparaillen youre excellente kynde of the lowest thynges. Ne ye vnderstandey not how grete a wronge is done to youre creatoure/ For he woldy that mankynde were mooste worthy andy noble of ony other erthely thyngy. Andy ye threstey douy youre dignytees

byneth the lowest thinges. for if that al the good of euery thyng be more precious than is that ilke thing Whos the goody is. Syn ye demen that the fouleſt thinges ben youre goodes/ Thañe ſubmytten ye & putten youre ſelfe vnder the fouleſt thinges by youre eſtymacion. And certes this letteth not Without youre deſerte. For certes ſuche is the condicion of all manlynde. That only What it hath knowyng of it ſelfe/ theme paſſeth it in nobleſſe al other thinges. And Whan it forleteth the knowyng of it ſelf/ then is it brought bynethe alle beeſtis / For Why alle other liuyng beeſtis han of kynde to knowe not hem ſelfe. But Whañ men leten to knowe hem ſelfe it cometh hem of vice But howe brode ſheweth the errour and the folye of yow meñ. that Woney that ony thing maye been apparailled With ſtraunge apparaillementes / but forſoothe that maye not be doon. For if a Wighte ſhyneth With thinges that be putt to him/ As thus/ If thilke thinges ſhynen With Whiche a mañ is apparailled / Certes thilke thinges be comended and prayſed. With Whiche he is apparailled. But natheles the thing that is couerd and Wrapped vnder that Wellith in his ſikthe/ and I denye that thilke thing be goody that anoyeth him that hath it/ Sadde I of this. thou Wilt ſaye nay/ Certes Richeſſes han anoyed full ofte hem that han hadd tho Richeſſes. Syn that euery Wicked ſhrewe is for his Wickednes the more gredy after other folkes Richeſſes Where ſo euer hit be in ony place be hit gold or precious ſtones / And Woneth him only mooſe Worthy that hath hem / Thou theme that ſo besy deſt nold the ſwerd and the ſpere. If thou hadeſt entred

in the path of this lyf. a boyde Wayfaringe may thenne Wel, dest thou synge bifore the theef. As Who seith a poure man that heeth no richesse on him by the Waye may boldly sin, ge bifore thenuis/for he hath nought Wherof to be Robbed. O precious & right clere is the blissfulnes of mortall Ry, chesses. thenne Whan thou hast geten it thenne hast thou loste thy sikernes

Felix nimium prior etas Contenta fidelibus armis
Nec inerti perdita luxu Felix que sera colebat
Lenina soluere gaude Non bachica munera norat
Liquido confundere melle Nec lucida vellera succ &c

6 Lyffull Was the firste eage of men/they heldyn hem payd With the metes that the trieW feldes broughten forth. They ne destroyed ne deceyued hem self With oul, trage/They Weren Wonte lightly to slakey her honger at euen With acornes of olies/They ne couthe not medle the yefte of bachus to the clere hony/that is to seye. they couth make no pyment or clarrey. They ne couthe not medle the brighte flyces of the coluntey of sirions With the Xenym of tyrie/that is to seyne they couthe not dyen Whyte flleses of syriey contrey With the blode of a maner shelfish that men findeyn in Tyrie. With Whiche bloody men dyen purpure. They slepteyn holsome slepes on the gras & dronkeyn of the Rennyng Waters. and leyen vnder shadowes of the high pyne trees/ne no geste or straunger ne carf yet the high see With oores & With shippes/Ne they ne hady seyn yet noo nelbe strondes to ledeyn marchandyse into diuerse coluntres

the were the cruel clarions ful huyst and ful stille, ne blode shadȝ by egre hate ne hadȝ not dyed yet armures. for wher to or whiche wednes of enmyes woldȝ firste meouen armes whan they salde cruel woundes. ne no medes bey of blode shadȝ, I wolde that oure tymes sholdȝ bozney ayen to the olde maners, but thanguisshous loue of hauyng breneth ny folke more cruelly than the fire of the montayne of Ethna that aye breneth. allas what was he that first dalf vp the gobettes or the weightes of goldȝ couerdȝ vnder the erthe, & the precious stones that woldery bny be hidȝ, he dalf vp precious parils, that is to seyn that he that bny first vp dalf. he dalf vp precious perile. for why. for the preciousnes of suche thing hath many a may bey ny perile

Quid autem de dignitatibus potencia q3 dilleram q̄s ws vere dignitatis ac potestatis inseq; celo exequatis Que si i ignobillimum quēq3 ceciderint. que incendia flammis ethne eructantibus q̄ diluuium etc

But what shal I saye of dignitees & powers, the whiche ye men that neyther knowen bery dignite ne bery power auisey bny as higb as the huey the whiche dignitees & powers. if they comey to any wicked may. they doy as grete domages & destruccions as doth the flambe of the mōtayne ethna. whan the flambe walowath vp ne no delu; uye ne doth so cruel harmes, certes ye remēbre wel as I trowe that thilke dignite that men clepe the empyre of coūcelours the whiche whilom was begynnyng of fredom, your elders coueyted to haue doy alway that dignite for the pryde of the

comenyllours. Andy Right for that same youre elders by fore that tyme hadde done alwaye oute of the Cyte of Rome the kynges name. that is to seyn they nolde haue no lenger no kyng/ But now if so be that dignitees & polleres been youen to goody men· the Whiche thinge is full seeldy What agreable thinges is there in tho dignitees and polleres but only the goodnes of follie that vsen hem/ Andy therfore is it thus that honour cometh not to vertu bicause of dignite/ Andy a yonkardy honour cometh to dignite for cause of vertue· But Whiche is thilke your derworth poller that is so clere & so requirable / O ye erthly bestis considere ye not ouer Whiche thinge that hit semeth that ye han poller/ Now if thou salle a mosse among other mise that chalangeth to him self wardy right andy poller ouer al other myse How grete scorne Woldest thou haue of it Glosa So saweth it by men/ the body hath poller ouer the body/ for if thou loke wel vpon the body of a Wight What thing shalt thou finde more freel. than is mankinde/ the Whiche men ful oft se slayne by bytinge of flies/ or ellis With entring or creepynge Wormes into the pryuitees of mañes body· but there shalt men findey ony man that may expellen or hauten ony Right vpon ony other man but onely on his body. or ellis vpon thinges that been lower than the body · the Whiche I clepe fortunous possessions· Maist thou haue euer ony commaundement ouer a free courage / Mayste thou remeue fro the state of his propre Veste a thoughte that is cliuyng to geder in him selfe by stedfaste Reson . As Whylome a Tyraunt Wonedy to confounde a free man of courayge & he Wende to constreyne him by tourmentes to makey

hym discouerey and accusey folke that wisten of a coniu-
racion. Whiche I clepe a confederacie that was caste ayenst
this tyraille/but this fremay bote of his owne longe and
caste hit in the bysage of thilke woody tyraill. So that
the tourmentes that this woody tyraill wonte to hay made
matiere of cruelte/this wyse man may it matiere of ver-
tue. But what thyng is hit that a man maye doo to ay
other man/that he ne may reseruey the same thing of other
folke in hym selfe. or thus/what maye a may done to folk
That folke ne may done to hym the same/I haue here told
of Busiride that was wonte to sleey his gestes. that her-
burghdey in his house/And he was slayne hym selfe by
Hercules that was his geste. Regulus hadd taikey in ba-
taille many mey of Rufylie and caste hem into setteres
But sone after he muste yauey his handes to bee bounde with
the cheynes of hem that he haddy whilome ouercomey. Be-
nest thou therme that he bee myghty that hath power to done
a thyng/that other ne maye doon in hym that he hath
in other/And yet more ouer if so were that these digny-
tees or powers haddey ony propre or naturell goodnes in
hem selfe/nauer nolde they comey to shrewes/for contrari-
ous thinges ne key wonte to keey yfelaushippedy to gedirs
Nature refuseth that contrarious thinges keey Joynedy.
And so as I am in certayne that wickedy folke hay digy-
nytees ofte tyme/Thenne shewith hit well that dygnite-
es andy powers ne keey not goody of her owne kynde/syn
that they suffrey hem selfe to cheuey or Joyney hem selfe to
shrewes/andy certayne the same thyng may I moste digy-
nelich iuggey & seyn of all the yefte of fortune that moste

plenteously comeþ to shrewes/of Whiche yeftes I trowe it ought be considered/that noman doubtedþ that he is strong in Whom he seeth strength. & in Whom swiftines is/soth it is that he is swift. Also musique maketh musicians. and phisike maketh phisicions/and Rethorike Rethorions. for Why the nature of euery thing maketh his ꝓpre. ne it is not entremedled With the effecte of contrariꝰ thinges. but certes richesse may not restreyne auarice vnstalcheþ/ Ne power ne maketh not a man mighty ouer hiꝫ self/ Whiche that vicious lustes holdeþ distreyned With chaynes that ne mowen not be vnbouden/ & dignitees that be yeueꝫ to shrewde folke/not onky ne maketh hem not digne. but sheweth rather al openly that they ben vnworthy & indigne/& it is thus/for certes ye han ioye to clepe thinges With fals names that beren hem in al the coūtray/the Whiche names ben ful ofte repued by the effecte of the same thinges. so that these ilke richesses ne oughten not by right to be cleped richesses. ne suche power ne ought not to be cleped power. ne suche dignite ne ought not to be cleped dignite. & at last I may conclude the same thing of al the yeftes of fortune In Whiche ther nys nothing to be desired ne that hath in him self naturel boute/as it is wel y sene. for neyther they ioyneꝫ hem/not alway to goody men. ne maken hem alle way goody to Whom they ben ioyned

Nouimꝰ ẽtas dedecit ruinas Arbe flāmata patribus & celis Fratre qui quondam berꝰ interẽptꝰ Patris effulo maduit cruore Corpꝰ et vilu gelidum perrās Ora nō tixit lacrimis. & elle. Cēlor exticti potuit decoris

We haue wel knowen howe many grete harmes and
destructions were done by themperour Nero. He lete
brenne the cite of Rome/and made sle the senatours/&
he cruel whilome slough his broder. And he was maad
moiste with the blody of his moder. That is to seye he lete
sleen & slitten the wombe of his moder to seen where he was
conceyued. And he loked on euery halue of her ded cold
body. Ne no tere watte his face/but he was so hardy hertedy
that he might he domes may or iuge of her dede beaute/and
nathles yet gouerned this Nero by ceptre/alle the peple
that phebus may seen comyng fro his bitreste arising. till
he hidde his beames vnder the walbes. That is to seyne he
gouerned alle the peples by ceptre Imperiall that the sonne
gooth aboute fro Eeste to weste. And eke this Nero go-
uerned by ceptre al the peples that be vnder the colde ster-
res that highten the septemtriones/That is to seyn he go-
uerned alle the peples that be vnder the party of North/&
eke Nero gouerned alle the peples that the violent wynde
Nothus storkleth and taketh the bronnyng sandes by his
drye hete/that is to seye alle the peples in the south/But
yet ne might not alle his power tourne the wodenes of this
wicked Nero. Allas it is a greuous fortune. as ofte as
a wicked wexedy is ioyned to cruel lenyy. that is to seye
lenenous cruelte to lordshippe

Tum ego. Sas inq̄. ipsa minimum nobis ambici-
onem mortalium rerum fuisse dominatam. & materi-
am gerendis rebus optauimus. quo ne virtus tacita
consenesceret. Et illa. Atq; hic vnum est etc

Thenne saide I thus thou wotest wel thy self that the couetyse of mortal thinges ne hadden neuer lordsh̄p in me, but I haue wel desired matier of thinges to done As who seith I desire to haue mater of gouernañces ouer comynaltees. For vertue stille sholde not elden, that ys to seyne, that leste er that he weye old. his vertue that laye nolde stille ne sholde not perisshe vnexercised in gouernañce of comune. For whiche men mighte speken or wryten of his goode gouernement. ℣. Forsoth quod she and that ys a thinge that may drawen to gouernance suche vertues as ben worthy and noble of her nature. But natheles it may not drawen or tellen suche vertues as ben y brought to the full perfection of vertue. That is to seyne couetyse of glorie and renomee to haue wel administred the comune thinges or done goode desertes to prouffit of the comune. For see nolde ȝe considere holde litil and holde voyde of all price is thilke glorie, certeyne thinge is as thou hast lerned by the demonstracion of Astronomye, that all the enuyronynge of the erthe aboute ne halt but the veson of a pricke, at the regarde of the gretenes of heuene, that ys to seyne, that if there were maked comparison of the erthe to the gretnes of heuene. men holde Juggen yt all that ne holde ne space. Of the whyche litell region of this worlde The fourthe parte of the erthe is inhabited wyth kynynge beestis that we knowen. As thou haste thy self y lerned by Ptholome that proueth hit. And yf thou haddest withdrawen and abated in thy thoughte fro thilke fourthe partye, as moche space as the see and the mareys conteyneth ȝ ouergoon, As moche space as the region of drought

ouerstreacheth that is to seyne sandes and deserttes. [illegible]
Vnnethe shuldy there dwelley a right streyte place to the habitacion of mey. And ye that be enuyroned and closed with the leste prick of thilke prick, thinkey ye manyfestey or publisshey your renõme and done your name for to bey borne forth. But your glorie that is so narowe & so streyte thwongey into so litil houdes, holle myhel conteyneth it in largnes and in grete doyng. And also sette thereto that many a nacion diuerse of tonge and of maners and eke of reson of her liuyng bey inhabited in the clos of thilke habitacle. the whiche nacions what for difficulte of weyes And what for diuersite of langage. And what for defaulte of vnusage, and entrecomenyng of marchandyse Not onely the names of singuler meñ ne maye not streccchey, but eke the fame of cytees may not streckey. Atte laste cetes in the tyme of Marcus Tullius as him selfe write in his booke that the renõme of the comune of Rome ne hady not yet passed ne clombey ouer the montaine that highte caucasus. And yet was Rome well waxey and redoubted of the parthes, and eke of other folk inhabitingy aboute. Seest thou not therme holle streyte and holl compressedy is thilke glorie that ye trauailley aboute to stregthey and to multeplie. Maye therme the glorie of a singulere Romayne streckey thider as the fame of the name of Rome, maye not climbey ne passey. And eke seest thou not that the maneres of diuerse folke and her lawes bey discordaũt amonges hem selfe. So that thilke thing that somme mey Jugge worthie of preysingy other folke iuggey that that is worthy of tourmente. And herof cometh

hit that thaugh a man deliteth hym in preysinge of hys renōmee/he maye not in no wise bringen forth ne spreden his name to many maner peples / And there fore euery man ought to bee apayd of his glorie that is publissshed amonge his owne neyghbours / And thilke noble renommee shall bee restreyned with in the boundes of tho maner folke / But holde many a man that was full noble in his tyme hath the wretches and nedy forzetynge of writers putt oute of mynde and done alaye / Al be hit soo that certes thilke thinges prouffiten litil / The whiche thinges and writinges longe ꝛ dezlie elde do alaye lothe hem and elle her auctours / but ye men semen to geten you a perdurabilite. Whan ye thinken my tyme comynge youre fame shal lasten. But nathēles if thou wilt make comparison to the endeles spaces of eternyte. What thinge haste thou. by whiche thou maist reioysshen the of longe lastinge of thy name For if there were made comparison of thabydinge of a moment to ten thousand wynter / For as moche as lothe tho spaces been ended / For yet hath the moment some portion of hit all thaugh hit be litill. But nathēles thilke selfe nombre of yeres. ꝛ elle as many yeres as therto may bee multeplied. Ne maye not certes bee comparisoned to the perdurabilite that is endeles. For of thinges whiche that haue ende maye bee maked comparison / But of thinges whiche that been withouten ende to thynges that haue ende maye bee maked noo compārison / And for thy es hit that all thaugh renommee as of longe tyme as euer the liste to thynken were thaugh to the regard of the eternyte that is vnstancheable and infynyte

it we shalde not only seme litil, but pleynlich righte nought
ellis but ye semen erres ye can do nothing a right. but if it
be for the audience of the peuple and for idle Rumours. &
ye forsaken the grete Worthynes of conscience and of ver-
tue. And ye seken youre guerdones of the smale Wordes
of straunge folke, haue now here and Vnderstande in the
lightnes of suche pride and veyne glorie how a man shon-
nedy festynaly and merily suche Vanytee. Whilome there
Was a man that hadde assayed With striuyng Wordes an
other man, the Whiche not for Visage of verrey vertue, but
for proude vayn glorie hadde taken vpon him falsely the na-
me of philosophre, this rather may that Ispack of thoughte
he Wolde assaye Whether he thilke Were a philosophre or nod,
that is to seye, if that he Wolde haue suffrid lightly in pacience
the Wronges that Were don to him. this feyned philosophre
tolde pacience a litil While, & Whan he hadde receyued Wordes of
outrage, he as in striuyng ayen & vrioysing of him self said
at last thus. Vnderstandestow not that I am a philosophre
That other man answerde agayn bitingly & saide, I haddy
Wel Vnderstande it if thou hadeste holden thy tonge still, but
What is hit to this noble Worthy man, for erres of suche
folk speke I that seken glorie With vertue. What is it ody
she What atteyneth fame to suche folk Whan the body is re-
soluedy by the deth atte laste, for if so be that men deyen in
al, that is to seye body & sowle. the Whiche thing our reson
defendeth vs to dilueny. thene is there no glorie in no Wyse.
For What sholde thilke glorie bee. Whan he of Whom thilke
glorie is saydy to be nys righte nought in no Wise. & yf the
sowle Whiche that liueth in hit self science of goody Werkes

vnbounden from the pryson of the erthe, Wendeth freely to the heuene Dispiseth it not therme all erthely occupacion, and beyng in heuene reioyseth that it is exempt from alle erthly thinges, As Who saith therme reklith the soule nauer of no glorie of renōme of this Worlde

Quicūq; solam mente precipiti petit. Summū q; credit gloriam. Late patentes etheris cernat plagas. Artumq; tractū situ. Breuē replere nō valentis ābitū rt

Who so that With duerthrowmyng thought only seketh glorie of fame, & Weneth that it be souerayne goody Late him lokey vpon the brode schewyng coūtrees of the heuey & vpon the strait sete of this erthe. And he shall see ashamedy of the nesse of his name· that maye not fulfille the litil compas of therthe. O What coueytey proude folk to lyfey vp her neckes in ydle in the dedely polk of this Worlde For al thaugh that renōme yspradyn passing to forne peoples goth by dyuerse tonges, And al thaugh grete houses of kynredes shyney by clere titles of honours, yet nathelesse deeth despiseth all high glorie of fame, & deeth Wrappeth to giders the high hedes & the lowe, and maketh egal & euey the hiest With the lowest, Where Woney nowe the bones of crewe fabricius· What is nowe brutus, or stierne Cathō the thyrme same yet lakking of her ydle names is marked With a fewe lettres, but al thaugh that wee haue knowen the fewe Wordes of the fame of hem, it is not yuey to knowe hem that hey dede & consūpte, liggeth thēne still al bitterly vnknowable· ne fame ne maketh you not knowe, &

yf ye wene to lyue the lenger for wynde of your mortal name/ whan o cruell daye shal rauisshe you. thene is the seconde dwellynge to you close. the first deth he clepeth here the departing of the body. & the seconde deth here the styntyng of the renome of fame

Sed ne me inexorabile contra fortunam gerere bellū putes. P. Est aliquādo cum de hominibus fallax illa nichil bene meretur. Tum scilicet cum se aperit et

6 Yet for as moche as thou shalt not weney quod she that I here ay vntretable batayle ayenst fortune. yet somtyme it befalleth that she deceyuable deserueth to haue right goode thank of mey. & that is whan she her self openeth & whan she discouereth her fronte & sheweth her maneres/ peraduenture/ yet vnderstandest thou not that I shal saye. It is a wondre that I desire to telle. & therfore wherby may I vnplitey my sentence with wordes/ for I deme that contrariouse fortune profiteth more to mey than fortune debonair/ for alle way whan fortune semeth debonair. thene she lyeth falsely by hetyng the hope of welfulnes/ but forsothe contrariouse fortune is alle way sothfaste/ whan she sheweth her self vnstable thurgh her changynge. Thamyable fortune deceyueth folke/ the contrary fortune techeth. Thamyable fortune blyndeth with the beaute of her false goodes the eyen of folkes that vsen hem. The contrarye fortune vnbyndeth hem wyth by the knowynge of freele welefulnes/ Thamiable fortune maistow seen alle way wyndy & flowing and euer myslnowynge of her selfe. The contrarye fortune

is attempre and restreynedy e wyse thurgh weeraise of her aduersite. Atte laste amyable fortune With her flatteringis drawleth myswandryng mey fro the souerayn good The contrarious fortune ledeth ofte folke ayey to soothfast goodes and haleth hem ageyne With ay holde, Woneste thou theme that thou oughteste to leten thys a litil thing. that this aspre e horrible fortune hath discouerdy to the thoughtes of thy true frendes. For why this ilke fortune hath departedy and vncouerdy to the lothe the certayne visages and the doubtous vysages of thy felawes, Whan she departedy awaye from the. she toke away her frendes, and lefte the thy frendes. Nolde Whan thou were riche and welesul, as the semedy With holde mykil Woldeste thou haue boughte the full knowyng of this. That is to seyne the knowing of thy verey frendes. Nolde pleyne the not theme of richeo lozy Syth thou haste foude the moste precioy kinde of richesse, that is to seyne thy verey frendes

Quod mundus stabili fide. Concordes variat vices
Quod pugnancia semina Fedus perpetuum tenent
Quod phebi roleū die. Curru prouehit aureo etc

¶ That the worlde With stable faith varieth accordable chaūgingres. that the contrarioy qualitees of elemētes holden among hem self allaūce pdurable, that phebi the sonne With his goldey chariet bringeth forth the rosy day. that the mone lyth comandemēt oū the mighres, Whiche mighres espeey the auey steere hath, that the see gredy to flowen constrineth With a certayn end his flodes, so that it is not leeful to

ſtraȝte his heede termys or boundes vpon eyrthe / Al this
mañes of thinges is bounden with loue that gouerneth
erthe and ſee / And alſo hath cōmaūdement to the heuene
And if this loue ſlaked the bridels / al thinges that nowe
louen hem to gedre woldon make batayle contynuelly / and
ſtriuen to fordone the facōn of this worlde / the whiche they
nowe ledyn in accordable feyth. by fayre mouynges. This lo-
ue holdeth to gedre peple ioyned with an hooly bonde / and
knitteth ſacrament of mariaige of chaſte loues. And loue
endeth lawes to true feelawſ. O welefol were mankinde
yf thilke loue that gouerneth the heuene / gouerned youre
courayis

Explicit liber ſecundus
Incipit liber tercius

I Am cantum illa finierat. cum me audiēdi auī-
dum ſtupentemq; adhuc arrectis auribus. car-
minis mulcedo defixerat. Itaq; paulo poſt. O inquam.
ſummum lalloni ſolamen animorū. quā tu me etc

By this the lady endeth her ſonge / Whan the ſweetnes
of her dite lady thurgh percide me that was aſtow
of herkenynge / And I aſtonyed lady yet ſtreyght myne
ewes. that is to ſeyn to herkene the leste What ſhe ſholde ſeye
So that a litel here after I ſayde thus O thou that arte
ſouerayn comfort of corages anguiſſheus. ſo thou haſte re-
moeued & norriſſhed me with the weighte of thy ſentences
& with delite of ſingyng / ſo that I trowe not that I be vn-
pregall to the ſtrokes of fortune. As who ſaith I dare

wel nowe ſuffrey alle thaſſautes of fortune and wel defende me from hem. And the remedies whiche that thou ſeyeſt here biforn that weren right ſharp/not only that J am not agaſen of hem nowe/but J deſirous of hering aye greetly to heren the remedies. Thenne ſayde ſhe thus. that feleth J wel qd ſhe whan that thou attentyf and ſtille. rauiſſheſt my wordes. And J abide til thou hadeſt ſuche habite of thy thought as thou haſt nowe/or ellis til that J my ſelfe had maked it to the ſame habite/whiche that is a more freye thinge. And certes the remenant of thinges that hem yet to ſeye hem ſuche/that firſt whan men taſte hem. they hem bytting. but whan they hem receyued within a wight/the me they ſwete. but for thou ſeyſte that thou arte ſo deſirous to herkene hem/with how greete bremyng woldeſt thou gloſen. if thou wiſtiſt whider J wold leden the/whider is that qd J. To thilke freye ſliſſulnes qd ſhe of whiche thyne herte dremeth/but for aſmoche as thy ſight is occupyed & diſtourbed of erthely thinges. thou maiſte not yet ſene thilke ſelf welfulnes/do qd J & ſhewe me what thilke freye welfulnes is J pray the withoutem tarying. that wol J gladly done qd ſhe for cauſe of the. but J wolde firſt maſtien by wordes/And J wille enforcen me to informen the thilke falſe cauſe of bliſſulnes that thou mote knowe/ſo that whan thou haſt beholden thilke falſe goodes. & torned thyne eyen ſo to that other ſide thou may knowen the clerenes of freye bliſſulnes

Quin ſerere ingenium volet agrum. Liberat arua pnis
tructibz. Falce nimis ſilicemqz reſecat etc

Who so wole sowe a felde plenteous, late him first de-
liuere it of thornes. And kepe a sondre with his
hoke the busshes and the ferne. so that the corne comen heuy
of eres and of greynes, hony is the more swete if mouthes
haue first tasted sauours that be wicke. The sterres shyne
ney more agreably, than the wynde Eolus leteth hys
plungy blastes. And after that lucifer the day sterre hath
chaced away the derke nyghte. the daye the fayrer ledeth
the Poosey hors of the sonne. And right so thou beholdinge
first the false goodes begynne to withdrawe thy necke
fro therthely affections. And afterwardes the truye goo-
des shullen entren into thy corages

Tum defixo paululum. visu ꝛ vltud in augustam liu
mentis sedem recepta lic cepit. Bo. Omnis mortalium
cura quos multiplicatū studiorū. labor exercet etc

Who fastened she a litil the sight of her eyen. And
she withdrewe her right as it were into the stryte
sete of her thought. And bigame to speke right thus.
Alle the cures qd she of mortall folke whiche that trauai-
len ben in many maner studies goon certes by diuer weys
es. But natheles they enforcen hem all to comen onely to
thende of blissfulnes. And blissfulnes is suche a goode
That who so hath goten it. he ne maye ouer that thynge
more desire. And this thinge forsothe is so souerayn good
that hit conteyneth in him selfe all maner of goodes. to
the whiche goode if there failled ony thinge it might not
ben souerayn goode. For there were there some goode out

of this souerayn goody that myghte be desiredy. Nolle is it clere and certeyn that blissfulnes is a parfayte estate by the congregacion of alle goodes. the Whiche blissfulnes as I haue saydy alle mortal folke enforcen hem to gete by diuerse Weyes. For Why the couetise of euery goody is naturelly planted in the hertes of men. But the mysWandryng erroure mysledeth hem into falsse goodes. Of the Whiche men som of hem Weney that souerayn good be to lyuen Without nede of ony thingy. And other men demen that souerayn goody be right digne of reuerence. and enforcen hem to be reuerenced among her neyghbours by the honours that they haue goten. And some folke there been that holden that right hye power be souerayne goody. and enforcen hem for to regnen. or els to Joyneny hem to hem that Regnen. & it semeth to other folke that noblesse of Renomme be the souerayn goody. and hasten hem to geten hem glorious name by the artes of Warre, or of pees. and many folke measuren and gessen that souerayne goody be Joye & gladnes And Weney that it be right blissful thingy to plungen in Voluptuous delites. And there bene som folke that entrechangen the causes and the endes of these forsaydy goodes And they that desiren richesses to haue power and delites or elles they desire power for to haue moneye. or for cause of Renomme. In these thinges & suche other is tournedy alle thentencion of desiringes and Werkes of men as thus. Noblesse & fauour of peuple Whiche that yeueth to al men as it semeth hem a maner clerenes of Renome. & Wyff & children that men desiren for cause of delite and merines. But forsothe frendes ne shullen not be retenydy among the

goodes of fortune. but of vertue. For it is a ful holy maner thing/ Al these other thinges forsoth be taken for cause of power or elles for cause of delite. Certes now any I redy to referren the goodes of the body to these forsaide thynges abouen/ For it semeth that strengthe & gretenes of body yeuen power & worthines. and that beaute & swiftenes yeuen glorie & renõme. and helth of body semeth to yeuen delite/ In alle these thinges hit semeth onely that blissfulnes is desired/ For why thilke thing that euery man desireth most ouer alle thinges. he demeth that it be souerayn good. But I haue diffined that blissfulnes is souerayne good/ For whiche euery wight demeth that thilke astate that he desireth ouer al thinges. that it be blissfulnes. now hast thou these biforn thyn eyen almost al the pourposed forme of the welefulnes of mankinde/ That is to seyne richesse. honours. power glorie and delites. the whiche only considred he epicurius. & iugged & establissh̄ed that delite is the souerayne good/ For as moche as alle other thinges as him thought byreft alway Joye & myrth from the herte/ but I reborne again to the studies of men of whiche men the corage alway retretch & seketh the souerayn good Al be it so that it be with a derked memorie. but he note by which path/ right as a drõkenman note nought by whiche path he may reborne home to his hous. semeth it ther that folk forleyen & erren to enforcen hem to haue nede of nothing Certes ther is none other thing that may somoch pformen blissfulnes. as an estate plentrous of al goodes that ne hath nede of none other thing. but that is suffisañt of him selfe vnto him self. & folien suche folk there that weneyn that

thilke thinge that is right goode/that it is eke right Wor-
thy of honour & of Reuerence/Certes nay for that thinge
nys neyther foolde ne Worthy to be despised. that Wel nygh
al thentencion of mortal folke trauailleth to gete it and
power eke ought not to be Reckoned amonges goodes. What
ellis / For it nys not to Wene that thilke thinge that is
moost Worthy of alle thinges be feble & Without strongth
And clerenes of renõme. ought that to bey despised. Cer-
tes there maye nomañ forsake/that al thinge that is right
excellent and noble that it ne semeth be right clere and re-
nomed . For certes it needeth not to seye that blisfulnes
be anguisshous ne drery ne subget to greuances ne sorwes
Syn that in right litil thinges folke seken to haue and to
vsen that may delicen hem/Certes these ben the thinges that
men Willen and desiren to geten/and for this cause desi-
ren they richesses. Dignitees Regnes. glorie/and Delytes/
For there by Weneth they to han sufficiañce/honour/power re-
nõme/and gladnes. Thenne is it goode that men seken
thus by so many diuerse studies/In Whiche desire it may
not lightlich be shewed / how grete is the strengthe of nature
For holde so men haue diuerse sentences and discordyn-
ges/Algates men accorden all in leuyng thende of goode

Quantas rerũ flectit habenas Natura potens quibꝫ in-
menſum Legibꝫ orbem pronda seruet. Stringat qꝫ
ligans irreſoluto Singula nexu. placet arguto Fi-
delibꝫ lentis promere cantu Quãuis pẽna pulchra le-
ones .Uincula gestent manibus qꝫ datas Captent
escas metuãt crucẽ Soliti ñbera ferre magistrũ etc

It liketh me to shewe by subtil songe With slacke & delitable sowne of strenges/howe that nature mightily enclineth & flitteth the gouernement of thinges/and by suche lawes the pourueyable kepeth the grete Worlde· & how the byndinge restreyneth al thinges by a bonde that maye not be vnbounden/al be it so that the lions of the wōtreye of thone beren the fair cheynes & taken metes of the handes of folke that yeuen it hem. and dreden her sturdy maistres of Whiche they be Wonte to suffre betinges/if that her horrible mowthes ben bledde. that is to seyn of beestes deuouredy· her corage of tyme passedy that hath ben idle & rested repaireth agein. & they woren greuously & remembren on her nature/ and slaken her neckis from her cheynes vnbounde/and her maistre first to torn With blody teth. assayeth the Woode Wratthes of hem. that is to seyne they freten her maister/& the Jangeling birde that singith on the hye braūches/ that is to seyne in the Wode. & after is enclosed in a streit cage Al though the pleyng besinesse of men. yeue hem honyed Drinkes & large metes With swete studie/yet nathles yf thilke byrde slippinge out of her strait cage· seeth the agrees ble shadowes of the Woodes/she desyreth With her fete her mete yshadde/& seketh on mornynge only the Wode & elbyterith desiring the Wode With her swete: voyse/the yerdy of atre that is haledy adoune by myghty strength bowweth redily the croppe a doun. but if that the handy that is bente lete it goon ageyne/Anone the croppe loketh vpright to the heuene · The sonne Phebus that falleth at euene in the Westren Waldes retourneth ayēne eftesones his carte by a preuy path there as hit is Wonte arise/ alle thynges seken

ayen to her propre cours and all thinges vniuersey on her retournynge ayayn to her nature/ ne none ordenaūce is betaken to thinges/ but that hath Joyned the ende to the begynnyng· & hath made the cours of hit selfe stable that it change not fro his propre kinde

Uos quoq; o terrena animalia. tenui licet imagine. ueri tamen principium simulatis. Uerū qz illum beatitudinis finem. licet minime perspicaci etc

O Erthes also ye men that bey erthely bestes dremen al way your begynnyng al thaugh it be with a thyn̄e ymagynacion· And by a maner thought al be it not clerely ne perfightly· ye lokey from a ferre to thilk veray fyn of blissfulnes. And therfore naturel entencion ledeth yoll to thilke very good· But many maner errours mystourneth your therfro. Considere noll if that be thilke thinges by whiche a man woneth to gete him blissfulnes/ yf that he may comen to thilke ende that he woneth to come to by nature. for if that money honours or these other forseyde thinges bringen to men suche a thing that no good ne faylle them ne semeth to faylle· certes then̄e wole I graūte that they be makid blissful by thinges that they haue goten/ but if so be that thilk thinges ne mollen not pforme that they bihoten/ & that ther be defaute of many goodes/ shewith hit not they clerely that false beaute of blissfulnes is knowen & atteynt ny thilk thinges/ first & forward thou thy self that hadest habondaūce of riches not long agoon. I axe the that ny thabondaūce of al thilk riches thou were neu anguissho

or sory in thy corage of ony wronge or greuance that betide
de the in ony side. ℟. certes quod I it ne remembreth me
not, that euer I was so free of my thought. that I ne was
alway in anguissh of somwhat. ℣. and was that not qd
she, for that the lacked somwhat that thou noldest not han
lacked, or els thou haddest that. thou noldest han had. ℟
right so it is qd I. ℣. thene desirest thou the ꝑsence of that
one ⁊ thabsence of that other. ℟. I graũte wel qd I. ℣
Forsoth qd she thene needeth there somwhat that euery may
desireth. ℟. ye ther needeth qd I. ℣. certes qd she and he
that hath lack or nede of ought. nys not ny euery wey suf
fisaũt to him self. ℟. no qd I. ℣. ⁊ thou qd she ny alle
the plente of thy richesse haddest thilk lack of suffisaũce. ℟
what els qd I. ℣. thene may not riches make ony that a may
nys nedy ne that he be sufficient to him self. ⁊ yet that was
it that they besyen as it semed. ⁊ eke certes I trowe that
this be gretly to considere that money hath not ny his owñ
kinde that it ne may ben bynomen of hem that haue it mau
gre hem. b. I knowe it wel qd I. ℣. why shuldest thou not
beknowen it qd she whan euery day the strenger folk bynes
men it from the febler maugre hem. fro whens come ellis al
these foreyn complaynctes or quarels or pledinges, but for
that men ayen their money that hath ben binomen hem by
strengthe or by gyle. and alwaye maugre hem. b. right so
is it qd I. ℣. thene hath a may nede qd she to seken him fo
reyn helpe. by whiche he may defende his money. b. who may
saye nay qd I. ℣. certes qd she. and him nede none helpe
if he ne hadde no money that he might lese. b. that is doubte
les qd I. ℣. thene is this thing torned into the contrary

qd ſhe/ For riches that men wenen ſholde make ſuffiſañce. they make a man rather haue nede of foreyn helpe/ whiche is the maner or the gyſe qd ſhe that riches may dryuen away nede/ Riche folke maye they neyther haue honger ne thurſt/ Theſe riche men may fele no colde on their lymmes in wynter/ But thou wilt anſwere that ryche men haue ynough wherwith they maye ſtaucheñ her honger & ſlaken their thurſt & done away colde. In this wiſe may nede weñ comforted by richeſſe. but certes nede ne may not al vtterly be don abey. for if this nede that abyen is gaping & gredy be fulfilled with riches & ony other thing yet dwelleth ther a nede that might be fulfilled/ I holde me ſtil & tel not holde that litil thing ſuffiſeth to nature. But certes to auarice ſuffiſeth not ynough of no thing/ for ſyn that richeſſe ne may not ake don abey nede/ & they make their owne nede What may it thenne be that ye wenen that richeſſes mowen yeuen you ſuffiſañce

Quãuis fluẽte diues auri gurgite Non expleturas cogat auarus opes Honoret q̃ bacas colla rubri litoris Ruraq; centeno ſcindat opima boue etc̃

Al were it ſo that a noble couetous man hadde a ryuer or a gutter fletyng al of golde/ yet ſholde it neuer ſtanche his couetiſe. & al thaugh he hadde his necke chargid with precios ſtones of the rede ſee. & thaugh he dide ere hys feldes plentrous with ay hondredy oxen. neu ne ſhall his hyring leſiues forletten him while he liueth. ne the light richeſſes ne ſhal not leten him companye whan he is dede

Sed dignitates honorabilem reuerendumq; cui q̃uenerunt reddunt. Nam uis ea inest magistratibus. ut utrumq; mentibz virtutes inserant. vicia pellãt etc

¶ Yet dignytees to whome they be comen, maken they him honourable and reuerent, han they not so grete strengthe that they maye puttyn vertu in hertes of folkes that vsen the lordship of hem. or elles may they done awaye the vices, certes they be not wonte to done awaye wickednes, but they be wonte rather to shewe wickednes. & therof cometh it that I haue right grete disdayñ that dignitees ben yeuen to wickedy meñ. For whiche thing Catullus clepedy a consul of Rome that highte Nonyus, postome of horse. as who seith he clepedy him a congregacion of vices in his breste. as a postome is full of corrupcion, al were Nonyus sette in a chayer of dignite, seestow not therinne holy grete vilonyes dignitees done to wickedy men, certes vnworthynes of wicked meñ shulde be the lasse seen if they were renomedy of none honours. Certes thou thy selfe ne mightest not bee brought with as many perils as thou mightest suffre, that thou woldest bere the magistrate with decorate, that is to seyñ that for peril that might befalle the by offence of the kyng throdeyk. thou noldest not be fey lalle my gouernance with decorate whan thou salbe that he hady wicked corage of a lichowouse shrewe & of an accusour Ne I maye not for suche honours iuggen hem worthy of reuerence that I deme & holde vnworthy to haue thilke same honours. nowe if thou salbe amañ that were fulfild of wisedom, certes thou ne mightest not deme that he were vnworthy

to the honour or els to the wisedom of whiche he is fulfilled
Bo. no qd I. certes qd the dignitees appteynen ppr-
ly to vertue. & vertue transporteth dignite anon to thilke
man to whiche she her self is conioyned. & for asmoche as
honours of peple ne may not make folk digne of honour
It is wel sene clerly that they ne haue no ppre beaulte of
dignite. & yet men oughten take more hede in this. for if a
wighte be in somoche the more outcast that he is dispised of
most folk. so as dignite ne may not maken shrewes wor-
thy of no reuerence. thenne maketh dignite shrewes. rather
despised than preysed. the whiche shrewes dignite sheweth
to moche folk. & forsoth not vnpunisshed. that is to seyne
that shrewes reuengen hem ayenward vpon dignitees. for
they yelden ayen to dignitees as grete guerdons. whan they
bispotten & defoulen dignitees with her vilonye. and for
asmoche as thou nold knowest that thilke verey reuerence ne
may not comen by these shadowly transitory dignitees. vn-
derstonde nold this. that if a man hadde vsed & hadde many
maner dignitees of consules and were peraventure comen
among straunge nacions. shulde thilke honour maken hym
worshipful & redoubted of straunge folk. certes if that ho-
nour of peple were a naturel yefte to dignitees it ne might
neuer cessen nowher among no maner folk to done his of-
fice. right as a fire in euery coltrey ne stinteth not to en-
chausen & maken hote. But for as moche as for to ben ho-
nourable or reuerent ne cometh not to folke of her propre
strengthe of nature but only of the false opinion of folke.
That is to seyne that weney that dignitees maken folke
digne of honours. Anone therefore whan they comen there

as folke ne knowen not thilke dignitees ner honours ma-
nyfesten alleye & that anone. But that is among strange
folke maistow seyn. ne amonges hem there they were borne
ne dured not thilke dignitees alleye. certes the dignite
of the prouostrye of Rome was whilom a grete power. now
is it nothing but an idle name. & the rente of the senato-
rie a grete charge. And if a wight whilome had thoffice
to taken hede to the vitailles of the peple. as of corne and
of other thinges he was holden amonges hem grete. But
what thing is more now outcast that thilke prouostrie. as
I haue seyde a litil here biforn that thilke thing that hath
no propre beaute of him self receyueth somtyme price and
shynyng. & somtyme leseth it by thopinion of folke.
Now if that dignitees than ne mowe not make folk dig-
ne of reuerence. & if that dignitees weye folde of her vile
by the filthe of shrewes. And if dignytees lesen her shy-
nyng by chaungyng of tymes. & if they weyen folde by es-
timacion of peple. what is hit that they han in hem selfe of
beaute that ought to be desired. As who seyth. none. there
ne mowen they yeuen no beaute of dignite to none other

Quamuis se tirio superbus ostro Comeret & niueis
lapillis Inuisus tamen omnibz vigebat Luxurie ne-
ro semetas Sed quodam tabz improbo uetredis Patribz
indecores curules Quis igitur putas beatos Quos
miseri tribuunt honores etc

a

Al be hit so that the proudy Nero with all his Wode
luxurie do kembe him and apparaylle him with fayr

purpures of Tyre & with White perles, algates yet therof he hateful to alle folke, yet this Wicked New hadde grete lordshipe & yaf Whilome to the reuerent senatours the Vnlordshipfull seetes of Dignitees. Vnlordshipfull seetes he clepeth here for that new that Was so Wicked yaf tho dignitees, Who Wolde thenne resonably Weney that blisfulnesse Were in suche honours, as hey yeuen by Vicio9 shrewes

An vero regna regum q3 familiaritas. efficere potrn; tem valent. Quidin. Quando eorum felicitas perpe; tuo durat. Atqui plena est exemplorū vetustas etc

But regnes & familiarites of kinges may they make amañ to hem mighty. b. holde eke Whanne her blisfulnes dureth perpetuelly, but certes the olde age of tyme passed & eke of p̄sent tyme nolde is ful of ensamples, holde that kinges hey chaungeth into Wretchednes out of her Welfulnes. O a noble thing & a clere thing is polder that ys not folde mighty to kepe it self, & if that polder of royames be auctour & maker of blisfulnes, if thilke polder lacketh on any side Amenusith it not thilke blisfulnes and bringeth in Wretchednesse. But yet al be hit so that the royaumes of mākinde stretchen brode, yet mote there nede been moche folke ouer Whiche that euery kinge ne hath noo lordshipe ne commandement, And certes vpon thilke side that polder failleth Whiche that maketh folke blisfull. Right on that same side, none polder entreth vnderneth that maketh hem Wretches, In this manere thenne mote kynges han more porcion of Wretchednesse thanne of Welefulnesse. &

tyrante that was kynge of sesille that hadde assayed the pu-
ril of his astate shelded by simylitude the dedes of royau-
mes by gastenes of a swerde that stenge ouer the stede of his
famylier. What thing is there this power that may not don
alway the bytinges of besines. ne eschewe the prickis of dede
And certes yet wolde they liuen in sikernesse. but they
may not. And yet they glorifien hem in her power. holdest
thou there that thilk man be mighty that thou seest that he
wolde done that he may not done. And holdestow hym a
myghty man that hath enuironned his sides with men of
armes or with sergeantes. And dede more hem that he
malith agast thay they dede him. And that is put in the
handes of his seruauntes for he sholde seme myghty. But of
famylieres or seruantes of kynges. Why sholde I telle the
ony. syn that I my self haue shewed the that royames hem
selfe bene full of feblenes. The whiche famylieres certes the
Royall power of kinges in hole estate and in estate abated
thowseth a doune. Nero constreyned Seneke hys famy-
lier and his maister to chesen on what deth he wolde dyen
Autonyns comaunded that knightes sholden wyth her
swerdes pappinian his famyller. whiche pappinan hadde ley
longe tyme mighty amonges hem of the court. And yet
certes they wolden bothe haue renounced their power. Of
whiche two Seneke enforced hem to yeuen to Nero al his
richesses. and also to haue goon in to solitary exyle. But
whan the grete wighte. That is to seye of lordes power or
of fortune dealeth hem that shall falle. neyther of hem
myghte done that he wolde. That thynge ys there thilk
power that though men hane hyt. yet they ne agaste

And thay thou woldest haue it thou nast not silier. and if thou woldest forletey it thou maist not eschewey it, but whether suche meyn be frendes at nede as bey colleriledy by fortune, and not by vertue, certes suche folkie as welefull fortune maketh frendes, contrarious fortune maketh heyn enemyes. ℞ What pestilence is more mighty for to anoye a wight thay a familier enemye

Qui se wlet esse potentem Animos domet ille feroces
Nec victa libidine colla Fedis submittat habenis
Et enim licet indica longe Tellꝰ tua iura exmiscat
Et seruiat vltima thile Tum atras pellere curas
Miseralꝙ fugare querelas Non posse potencia non

WHo so wole be mighty he mote daltey his cruel corages ne putte not his necke vnder the fowle regnes of lecherie, For al be it so that thy lordship streche so ferre that the coûtre of ynde qualeth at thy commandementes or at thy ladres, And thy yle in the see that highte Tyle be thral to the, yet if thou maist not puttey away thy foule desires, and driuey oute from the wretchedy compleyntes, certes it nys no power that thou hast

Gloria vero quam fallax sepe ꝙ turpis est. vnde non iniuria tragicus exclamat. eos. azosa. myplocia etc
Plures enim magnum sepe nomen falsis vulgi opinionibus abstulere. Quo quid turpius excogitari potest. Nam qui fallo predicantur. suis ipsi necesse est. laudibus erubescant etc

O glorie holde folle & deceyuable is it ofte for Whi-
che thinge not vnskilfully a tragidien. that is to
seyn. a maker of dites that highten tragedies seyde and
sayde. O glorie glorie qd he thou nast no thinge ellis to
thousandes of folkes but a greet swoller of eres. for many
hay hady ful grete renome by the falsse opinion of the peuple
& What thinge may be thought folder thay suche preysinges
And if that folk hay geten hem thanke or preysing by hir
desertes. What thing hath thilk price echedy or encreasedy to
the conscience of Wise folk that mesuren her goody not by vi-
mour of the peple. but by the sothfastnes of conscience. & if
it seme a fayr thing a man to hay encreasedy & spradd his na-
me. thene folowath it that it is dremedy to be a foule thynge
if it ne be spradd & encreasedy. but as I saydy a litil here by
forn. that syn ther mote be nedes many folk to Which
the renome of a may ne may not comen. it befalleth
that thou Woneste be glorios & renomedy semeth in the neyte
partye of the erthes to be Without glorie & renome. & erthes
among these thinges I trowe not that the price & the grace
of the peple is eyther Worthye to be remembredy ne cometh
of Wise Jugement. ne is ferme perdurably. But nowe of
this name of gentilnesse. What may is he that he ne may
Wel seyn holde vayne and holde fleting a thinge it is. for
if the name of gentilnesse be referredy to renomme & cleer-
nes of lignage. thene is gentil name but a foreyne thinge
That is to seyen to hem that gloriefien hem of their lignage
For it semeth that gentilnesse be a mayer preysing that
cometh of the desertes of aliestries. & if preysing maketh
gentilnesse. then moten they nedes be gentil that hey prayse

For Whiche thing it followeth that if thou ne haue no gentilesse of thy self that is to seyne prise that cometh of the desertes of thyne gentilnes ne maketh the not gentil. But certes if ther be ony goody in gentilnes. I trowe it be alenly this. that it semeth that a maner necessite be Imposedy to gentilmen for that they ne sholde not outrageny or forleuen fro the vertues of her noble kinrede

Omne hominum genꝰ in terris simili surgit ab ortu
Unꝰ eni verū pater est. vnus cuncta ministrat etc

A Lle the lignage of men that ley in erthe ley of semblable birthe. one allone is fader of thinges. one alone minystrith all thinges. he yaf to the some his beames He yaf to the mone her hornes. he yaf the men to the erthe. He yaf the sterres to the heuene. he encloseth With membris the soules that comen from his hye sete. Thane comen alle mortal folk of noble seedy. Why noysen ye or bosten of your elders. For if ye loke your begynnyng and ꝯody youre fader Auctor. andy youre maker th me is there none forlyuedy Wight but if he norisshe his corage vnto vices. Andy forlete his propre birthe

Quid autem de corporis voluptatibus loquar. quarum appetencias quidē plena est anxietatis etc

B Ut What shal I saye of delites of the body of Which delites the desirynges ley ful anguissous. and the fulfillinges of hem ley ful of penance. how grete sekenes and how grete sorwes vnsuffrable right as a maner fruyte of Wickednes. but thilke delites ley they Wonte to bryngen

to the bodies of folke that vsen hem / Of whiche delites I note what Joye may bene had of theire mouyng. but this note I wel that who so euer wole remeue him of his luxuries / he shal wel vnderstande / that the yssues of delites be sorouful and sory. And if thilke delites mowen make folke blisful / thene by the same cause / beestes bene eleped blisful of whiche beestis all thentencion hasteth to fulfille her bodily Jolyte. And the gladnes of vyff & childrem were ay honeste thinge / But it hath bene sayd that hyt is ouermoche ayenst kynde that childrem haue bene foundry norysshours to her faders. I note how many / of whiche childrem holde biting is euery condicion it needeth not to telle it the that haste er this tyme assayed it. and art ye now anguisshous. In this tyme approue I the sentence of my disciple Euridippis that sayd that he that hath no childrem is welefull by fortune

Habet hoc wluptas oīs Stumulis agit tuentes
Animum q̄s par wlancium Ubi grata mella fudit
Fugit et nimis tenaci Ferit icta corda morsu

Every delite hath this / that it anguisseth hem with prickes that vsen it / It resembleth to the fleynge flyes that we clepen bees / that after that he hath / shedde his agreable honyes. he fleeth away & stingeth the hertes of hem that bene smytē with byting ouer longe holden

Nichil igitur dubium est. quin he ad beatitudinē vie quam diuina sunt. Nec peruenire quenq̄ eo valeāt. ne

Olde is it no doubte thꝛñe these weyes ne ley a maner of mysledinges to blissfulnes / ne that they ne mollen not leden folke thider as they biheten to leden hem. But with hold grete harmes these forseyde weyes ley onlaeden / I shall shewe the shortly. For why if thou enforcest the tassemble moneye. thou muste byreuen hiny his moneye that hath it. And if thou wilt shynen in dignytees thou muste bisechen and supplyen hem that yeuen the dignitees And if thou coueytest by honour to gone bifore other folk Thou shalt defoule thy self thurgh humblesse of axyng / if thou desirest power / thou shalt by awaytes of thy subgettis anoyously be caste vnder by many perils. Ayestold gloyre thou shalt ley so distraite by aspre thinges that thou shalt forgone sikernes. And if thou woldest laden thy lyfe in delites. euery wight shall dispysen the and forleten the as thou that arte thrall to thing that is right foule & brutell / that is to seyne seruaũt to thy body / Nold is it thꝛñe well y sene holde litil & hold brutell possession. thy coueytes that puttes the goodes of the body aboue her owne reson / for maistold surmoũtes these olisaũtes in gretnes or in weight of body / or maistold be strenger than the bull. Maistold be swifter than the tigre. Behold the spaces and the stablenes and the swift cours of heuene / And sythe somtime to wondren on foule thinges. the whiche heuene certes nys not rather for these thinges to be wondred vpon than for the reson by whiche it is gouerned / But the shynyng of thy forme. That is to seyne the beaulte of thy body / holde swiftely passing is it and holde transitorie. Certes it is more flittyng than the mutabilite of flowres of the somer

seasoy. For so as aristotle tellith that if that mey ladȳ eyes ey of a beest that highte lynx. so that the lokinge of folke might perce thurgh the thinges that withstonden it. Who so lokedȳ therme ny thentrailles of the body of Alcibiadis that was ful feyre ny the superficie without, it shuldȳ seme right foule. Andȳ for thy if thou semest faire. thy nature ne maketh not that, but the decepuañce of feblenes of the eyen that lokeȳ. But preyse the goodes of the body as moch as auer the liste so that thou knowe algates that what so it be, that is to seyñ of the goodes of the body. Whiche that thou wondrest vpon, may bey destroyedȳ or elȝ dissoluedȳ by the hete of a feuer of thre dayes. Of whiche forsaide thinges I may reducey this shortly ny a summe that these worldly goodes whiche that ne mowen yeuen that they lehightey ne bey not parfit by the congregacion of alle goodes. that they ne bey not weyes ne pathes that bringey mey to blisfulnes ne makey mey to be blisful

Heu q̄ miseros tramite deuios. Abducit ignorancia
Non aurum in viridi. quæritis arbore. Nec vite gemmas carpitis. Non altis laqueos montibus abditis
Ut pisce ditetis capres etc

Alas whiche folke andȳ whiche ignorancie misledeth wandringe wretches fro the path of leuey goodȳ. certes ye sekey no goldȳ ny grene trees. Ne ye ne gadrey not precious stones ny bynes. Ne ye ne hidey not your gynes ny hye montaignes to cachȳ fissh. of the whiche ye maye maken ryche festes. Andȳ yf yow lyke to hunte to yow

ye ne goo not to the fordes of the Water that highe Tyrene And ouer this mey knowe wel the kinkes & the caueznes of the see yhidy ny the flodes. & knowey eke Whiche Water is moost plenteous of White perles. & knowey Whiche Water haboudeth most of rede purpure/that is to seyn of a maner shelfisshWith Whiche men dyey purpure. & knowey Which stroudes haboudey most of tendre fisshes or of sharpe fisshes that highe echymes. But folk suffrey hemy self to lene so blyndy that hemy ne reakey not to knowe Where thilke goodes lene y hydy Whiche that they oueytey. but plungey hemy ny erthe & seleny there thilke goody that surmounteth the heuen that kerneth the sterres/What prayer may I makey that be digne to the nyce thoughtes of men. But I praye that they oueytey richesse & honours/so that What they haue goteny tho false goodes With grete trauaille that they by they mowey knowey the trery goodes

Hactenus mendacis formã felicitatis ostendisse sufficerat. q̃ si perspicacater intuearis. ordo est deinceps que sit vera demonstrare Atq; video inq̃. Nec opibus sufficientiam. nec regnis potentiam etc

IT suffiseth that I haue shewed hidertho the forme of fals Welefulnes so that if thou loke clerely the ordre of myn entencõn requireth from henssforth to shewe the trey Welefulnes/Boecius/forsoth qd I. I see Wel now that sufsisañce may not come by richesse/ne power by royames/ne reuerẽces by dignites/ne gentilnes by gloire/ne ioye by delites. q̃. & hast thou Wel knowe qd she the causes Why it is so

B. Certes me thinketh qd I that I see hem right as hit were thurgh a litil cliste/but me were leuer knowen hem more openly of the. Ph. Certes qd she the resen is al redy For thilke thing that simply is one thing without any deuision/the errour & folie of mankinde deuideth & depeceth it & mysledeth it & transporteth from betay & pfyt goody to goodes that be fals & vnparfyt/But sey me this woneste thou that he that hath nede of power that him ne lacketh no thing. B nay qd I. Ph. Certes qd she thou seist a righte For if so be that there is a thing that in ony partie be fiebler of power/certes as in that it mote nedes be nedy of soreyn helpe. b. right so it is qd I. p. suffisance & power ley of one kinde/b. so semeth qd I. p. and demest thou qd she that a thing that is of this manere/that is to seye suffisañt and mighty. ought ley despised/or ellis that hit be right digne of reuerence aboue alle thinges. B. certes qd I it is no doubte that it is right worthy to be reuerenced Ph. lete vs adden qd she reuerence to suffisance & to power so that we demen that these thre thinges be al one thyng B. certes qd I late vs adden it if we wil graunte the soth Ph. What demest thou qd she therme is that a derke thing and not noble. that is suffisañt/reuerent/ and myghty or els that it is right noble and right clere by celebrete of renõme. Considere therme qd she as we han graunted here biforn that he that ne hath no nede of no thing and is most mighty & most digne of honour/if him neded ony clerenes of renõme/whiche clerenes he might not graunten of him selfe/so for lacke of thilke clerenes he myghte semen the fiebler oy ony side or the more outecaste Glose

That is to saye nay/ For Who so that is suffisaūt. mighty and Reuerent/ clerenes of renōme folowēth of the forsaide thinges/ he hath it all redy of his suffisaūce. B. I maye not quod I denye it but I mote graunte as hit is that this thing be right celebrable by clerenes of renōme and noblesse. P. Therme folowēth qd she that We adden clerenes of Renomme to the forsaid thynges so that there be amongis hem no differēce. Boece/ This is a consequence quod I/ Philosophia This thing thēne quod she that ne hath nede of no forein thing and that maye do all thing by his strengthis/ and that is noble and honourable. is it not a merry thing & Joyeful. B. but Whens quod I that ony sorowe myghte come to this thing that is suche/ certes I may not thinke/ Philosophia Therme mote We graūten quod she that this thyng be full of gladnes. yf the forsayde thinges be sothe/ And certes also mote We graunten that suffisaūce. power noblesse. reuerence and gladnes be onely Dyuerse by names but her substaūce hath no Dyuersite/ B. Hit mote nedely be so qd I/ Philosophia Thilke thing thēne qd she that is one & simple in his nature/ the Wickednes of men depteth it & deuideth it/ & Whan they enforcen hem to geten parte of a thing that ne hath no parte They ne geten hem neyther thilk parte that nys none/ ne the thing all hole that they desire not. Boece. In Whiche maniere quod I. Philosophia Thilke man quod she that secheth richesse to flemen pouerte. he ne trauailleth him not for to gete power/ for he hath leuer be derk & byle. & eke Withdraweth from him self many naturel delites for he nolde lese the money that he hath assembled/ but certes in this maner

he ne getteth him noo ſuffiſance that power forketteth and that moleſt pricketh/And that filth maketh outcaſte· & that derkenes hydeth. And certes he that deſireth onely power waſteth and ſcatterith richeſſe & deſpiſeth delices/& eke honour that is without power. ne he ne preyſeth glorie nothing· Certes this ſeeſt thou well that many thinges failley to him. For he hath ſom tyme defaute of many neceſſitees and many anguiſſhes bitey him. And he maye not done eke defautes away· he forletteth to be myghty and that is the thing that he mooſt deſireth. And right thus maye I make ſemblable reaſons of honour and of glorie & of delices/for ſo euery of theſe forſaide thinges is the ſame that theſe other thinges bey/that is to ſeyne al one thyng. Who ſo that euer ſeketh to getey that one of theſe/and not that other. he ne getith not that he deſireth. B. What ſaiſtow therie if that a man̄ coueyte to getey al theſe thinges to gider/ P. Certes qd ſhe I wold ſaye that he welde getey him ſouerayn bliſſfulnes. but that ſhal he not finde in eboo thinges that I haue ſhewd̄ that molde not yeuen that they beſeyen. B. Certes no qd I. P/ Therie qd ſhe ne ſhulley mey not by no weye ſekey bliſſfulnes in ſuche thinges as mey woney that they ne molley gyuey but one thing ſingulerly of al that mey ſekey. B/ I graūte wel qd I ne none other thing may be ſayd̄. P. nold haſtow therē qd ſhe the forme and the cauſe of falſe welfulnes. Nold torne and fliette agayn to thy thoughte/for there ſhal thou ſeey anon thilk̄ freey bliſſfulnes that I haue behight the/ B/ Certes quod I hit is clere and opey though hit were to a blind man̄· And that ſhewdeſt thou me a litel here biforn̄ Whan

thou enforcedest the to shewe me the causes of the false Welefulnes/ For but if I be begyled there is thilke the verraye blissfulnes and parfyte that parfitely maketh a man sufficiaunt . myghty honourable/noble. and full of gladnes And for thou shalt Welle knowe that I haue Welle vnderstanden these thinges Within my herte/ I knowe Wel that thilke blissfulnes that men verily yeuen one of the forsaid thinges syn they bene al one· I knowe doubteles that thilke thing is ful of blissfulnes. ℙ/O my norye qd she by this opynyon I seye that thou arte blissfull . if thou putte this therto that I shal seyne/ ℍ/What is that qd I· ℙ. trowest thou that there be ony thyng in this erthely mortalle tomblyng thinges that may bringen this estate/ ℍ. Certes qd I. I trowe it not/and thou hast shewed me Welle that ouer thilke goody ther nys noo thing more to ben desired/ ℙ/ These thinges there qd she/ that is to seyne erthely sufficiaunce & power & suche thinges erthely. they semen likenes of verray goody/or els it semeth that they yeuen to mortal folke a maner of goodnes that ne be not parfyte/but thilke good that is verray & parfite· that may they not yeuen/ ℍ· I accorde me Welle qd I/ ℙ/ thenne qd she for as moche as thou hast knowen Whiche is thilke very blissfulnes/and eke Whiche thilke thinges ben that lyen falsely blissfulnes. that ys to seye that by deceyte semen verrey goodes· Now behoueth the to knowe Whens & Where thou mowe seke thilke very blissfulnes. ℍ. Certes quod I that desire I gretely & haue abiden a longe tyme to herkene but· ℙ· But for as moche qd she as it liketh to my disciple Plato in his book of ymmeo that right in litil thinges men shuld biseche the help of god

Wolt Juggest thou that he nold do done so that we maye
deserue to finde the sete of thilke souerayne goody. ℣. ar-
tes quody J. J deme that we sholde clepey to the fadir of
alle goodes/ For Withouten hym nys there nothing foldry
a right/ ℣. Thou saist right quody she. and begay anoñ
to singey right thus

O qui perpetua mundum ratione gubernas
Terrarum celi q; sator. qui tempus ab euo
Jre iubes. stabilisq; manens. das cuncta moueri
Quem non externe pepulerunt fingere cause

Thou fader souerayne and creatour of heuey and of
erthes/ that gouerneste this Worlde by perdurable rea-
son/ Thou comandeste the-tymes to gooñ syn that aage bi-
begynnyng. Thou that dwelliste thy self stidfaste & stable
and yeueste alle other thinges to be moeuidy. ne forey cau-
ses necessedy the neuer to compowne Werke of flotezing ma-
ter/ but onely the fourme of souerayñ goody ysette With in
the Withoute ouye/ that moeuydy the freely that thou aite
alther feyreste beingy the fayr Worldy in thy thought/ fours
medeste this Worldy to the likeneste semblable of that fayre
Worldy in thy thoughte. Thou dwalweste alle thinges by thy
souerayne exemplar andy commandeste that this Worlde per-
fytly ymakedy haue freely andy absolute his parfyte ptes
Thou byndeste the elementes by nombres proporcionables that
the colde thinges mollen acorde With the hote thinges.
Andy the drye thinges With the moiste. that the fire that
is pured ne flee not ouer hye/ ne that the heuynes ne dalle

not adoun ouer lolde the erthes that ben plunged in Waters
Thou knyttest to gyder the meene soule of treble kinde mo-
uynge alle thinges/and deuidest hit by nombre accordinge
And Whan it is thus deuidely it hath assembliche a moe-
uynge into tWo wolkes/it goth to torne agayn to him self
And enuyroneth a ful depe thoughte/and torneth the he-
uene by semblable ymage. Thou by euen like causes enhau-
ceste the soules and the lesse lyues & ablinge hem to heighte
by lighte Waynes or cartes. Thou solvest hem into heuene
and into erthe/and Whan they ben conuerted to the by thy
benigne lalde/thou makest hem retorne ayen to the by ayen
ledinge fire. O fader yeue thou to the thought to stye vp
into thy secrete sete/& graunte him to enuyrone the Welle of
goode. And the lighte yfounde graunte him to fixen the cle-
re sighes of his corage in the. And shatre thou & tobreke
the Weighes & the cloudes of erthely heuinesse/& shyne thou
by thy brightnes/for thou art clerenes. thou art pesible re-
ste to delynaris folke/thou thy self art begynnyng. berer/leder
path & terme to loke on the/that is our ende

Quoniam igitur que sit imperfecti. que etiam perfecti
formam vidisti. Nunc demonstrandum reor. quo nā
hec beliciatis perfectio constituta sit. In quo illud pri-
mum arbitror inquirendum est

For asmoch thenne as thou hast seen Whiche is the fourme of good/that nys not yfyt/& the forme of goode Whiche that is yfyt. nolde I Wolde that it Were good to shewe in What this yfection of blissfulnes is sett/& in this thinge

I trowe that we shall first enquere for to wete yf that ony
suche maner goody as thilke goody as thou hast diffinis
sed y a litill here biforne: That is to seyne souerayn goody
maye kee founde in the nature of thynges. For that vayne
ymaginacion of thoughte ne deceyue vs not and putt vs
oute of the sothfastnes of thilke thing that is submytted
to vs. But it maye not be denyed that thilke ne is and
that is right as a welle of all goodes. For alle thyng
that is clepyd imparfite is prouedy imparfite by the amenu
sing of perfecion of thing that is parfite. And here of
cometh it that in euery thing general yf that men sete ony
thing that is imparfite. Certes in thilke thing general
there mote be some thing that is parfite. For if so be that
perfecion is done alwaye men maye not thinke ne saye
from whens thilke thing is that is clepyd imparfite. for
the nature ne toke not her begynnyng of thinges amenu
sed and imparfite but hit procedeth of thinges that ben
all hoole absolute And descendeth so downe in to the lo
west thinges and in to thinges empty and with oute
fruyte. But as I haue shewed a litill here biforne that yf
that there be a blisfulnes that be frele & feynt and inpfite
there maye noo man doubte that there nys some blisfulnes
that there is sadly stedfast & parfite. B. Thys is concluded
ny I fermely & sothfastly. P. But considre also ny the
in whom this blisfulnes inhabiteth. The comune accorde &
concorde of the couraye of men proueth & graunteth that god
prince of all thinges is goody. For so as nothing maye
be thought better than god. hit maye not bene doubted
therme that he that ys thyng nys better than he nys goody

Tertes reasoñ shewith that gody is so goody that it proued by strayne force that parfyte goody is in him. For if Gody nys suche he ne maye not beeñ prince of alle thingy. for certes somethingy possessingy in it self parfyte goody sholde bee more worthy than gody. Andy it shuldy semey that thilke thingy were first and older than gody. For we haue shewd appetely that alle thinges that bey parfyt bey first. or thinges that bey imparfyte. Andy for thy for as moche as that my Resone or my procesſe ne goo not alleye without any ende. We ollen to graũtey that the souerayne goody is right full of souerayne parfyte goody. Andy we haue establisshedy that the souerayne goody is strayn blissfulnesſe. therme mote it nedes bee that strayn blissfulnesſe is sette in souerayn goody. ℣. This take I wel qdy I. ne this ne may not be withsaydy in noo manere. ℣. But I praye the quody she Sire nolde holde thou maist prouen holyly. andy withoutey corrupcioñ. this that we haue seydy that the souerayn gody is full of right souerayne goody. ℣. In whiche manere quody I. ℣. Wenestow ought quody she that the fadre of alle thingy haue takey thilke souerayne goody ony where oute of him selfe. of whiche souerayne goody mey proueth that he is full. Right as thou mightest thinkey that gody that hath blissfulnesſe in him selfe. andy thilke blissfulnesſe that is in him were dyuerse in substaũce. For if thou wene that gody hath receyuedy thilke goody oute of him selfe Thou maist wene that he that yaf thilke goody to Gody be more worthy than Gody. But I am beknowe and confesſe that right dignely that gody is right worthy aboue al thinges. if so be that this goody be in him by nature

but that is Dyuerse from him by Wanyng reson sey the spe-
cies of gody prynce of alle thinges. seyne Who so seyne may
Who Was he that conioyned these thinges to gyder. and
elle atte laste see Wel that a thing that is Dyuerse fro ony
thing that thilke thing nys not that same thing for
Which it is Vnderstonden to bene Diuerse. therme folowyth
hit Well that thilke thing. that by his nature is Dyuerse
from soueraine good. that thing is not soueraine good
¶But certes it Were a felonous cursednes to thinken that
of hym that noo thyng nys more Worth. For alle Waye
of alle thynges the name of hem ne maye not bene better
than her begynner. For Whiche I maye concluden by right
straye Reson. that thilke that is begynnyng of alle thin-
ges. thilke same thing is soueraine good in his substaunce
¶. Thou hast sayd Rightfully quod I philosophia. but
We haue graunted quod she that the soueraine good is
blisfulnes. ¶. That is sothe quod I. ph. Therme qd she
We moten nedes graunten and confessen that thilke same
soueraign good be god. ¶. Certes quod I. I ne may not
denye ne Withstande the Resons purposed. And I see
Well that hit folowyth by strengthe of the premysses. ph. lo
he nolde qd she if this bee proued yet more fermely thus.
That there ne molden not bene tuo soueraine goods that
ben Diuerse among hem self. For certes the goods that
ben Diuerse among hem self. that one is not that the other
is. Thise ne molden neyther of hem be parfyte. so as eyther
of hem lacketh to other. but that. that nys not pfyte. men
may seen apertly that it nys not soueraine. The thinges
eny that ben soueraynly good ne molde by no Wey be diuers

But J haue well concluded that blissfulnesse and God ben the souerayne good. for Whiche hit mote nedes ben that souerayne blissfulnesse is souerayne dignite. B. Noo thing quod J is more sothfaste than this/ ne more ferme by reason ne a more worthy thing than god maye not be concluded. Phia. Upon these thinges therme qd she right as these geometricians Whan they haue shewed their propositions ben wonte to bringen in thinges that they clepen portismes or declaracions of forsayde thinges/ right so wole J yaue the here as a corallarye or a mede of crowne. For Why for as moche as by the getyng of blissfulnesse men ben maked blissfull/ And blissfulnesse ys dignite/ thene hit is manifeste and open that by the getyng of dignyte men ben maked blissfull Right as by the getyng of Justice. And by the getyng of sapyence they ben maked Wyse/ right so nedes by the semblable reason Whan they haue goten dyuynyte they ben maad Godes/ Therme is euery blissfull man a God. But certes by nature there nys but one God. But by the participacion of dyuinyte there ne letteth ne distourbeth noo thing that there ne ben many Godes/ B. This is quod J a fayre thing and a precious. clepe hit as thou Wilt ben hit Corallarie or portisme or mede of crowne or declaring/ Phia/ Certes quod she no thing nys fayrer than is the thing that by reson shold ben added to these forsayd thinges/ B. What thing qd J. Phia/ So quod she as it semeth that blissfulnes conteyneth many thinges/ it were for to weten Whether that alle these thinges maken or conioynen as a manere body of blissfulnesse by the diuersite of parties of membres

or elis if ony of alle these thinges be suche that it accomplise by hiny selfe the substaūce of blissfulnes. so alle these other thinges bene referred and brought to blissfulnes. that is to seye as to the chief of hem. ℣. I Wold qd I that thou madest me clerely to vnderstande What thou seyste & What thou recordest me the forsayd thinges. ℘. haue I not inugged qd she that blissfulnes is good. ℣. yes forsoth qd I and that souerayne good. ℘. Adde therme qd she thilke good that is made blessfulnes to alle the forsayd thinges For thilke same blissfulnes that is remedy to be souerayn suffisaūce. thilke self is souerayn power souerayn reuerēce Souerayne clerenes or noblesse and souerayn delite. What sayste thou therme of alle these thinges. that is to seye suffisaūce. power and these other thinges bene they therme as membres of blissfulnes. or bene they referred & brought to souerayne good. right as alle thinges that bey brought to the chief of hem. ℣. I vnderstande Well quod I What thou purposest to seke. but I desire for to herkene that thou shelde it to me. ℘. Take now thus the discrecion of this question qd she. If alle these thynges qd she Were membres to feliate. these Were they diuerse that one from that other. and suche is the nature of partyes or of membres. that diuerse membres compowne a body. Boecius. Certes quod I. Hit hath Well bee shewed here by forne that alle these thynges bene alle one thyng. ℘hilosophia. Therme bene they noo membres quod she. For elis hyt sholde seme. that blessfulnes Were conioyned alle of one membre allone. But that is a thyng Whyche maye not be done Boecius. Thys thynge quod I thēne is not doubtous

But J abide to herkne the remenaūt of thy question. P. This is open & clere qd she that al other thinges be referrid and brought to goody. For therfore is suffisaūce requyred. For hit is demed for to bren goody / And for thy is power required. For men trowen also that hyt be goody / And this same thyng mowen wee thinken and conjecten / of reuerence of noblesse / and of delite. Therme is souerayne goody the somme and the cause of alle that ought to be desired. For why thilke thing that withholdeth no goody in it self / ne semblance of goody / it ne may not wel in no maner be desired ne required / and the contrarie / For though that thinges by her nature ne bren not goody. Algates if men wenen that they brenn goody / yet bren they desired as though they werenn verilich goody. And therfore it is sayd that men ought to wene by right that noūte bee the souerayne fyne and the cause of alle the thinges that bren to requirenn. But certes thilke that is cause for whiche men requyrenn ony thing / hit semeth that thilk same thing bee moost desired / As thus if that a wighte wolde riden for cause of hele. he ne desireth not so mochell the mouyng to riden as the effecte of his helthe. Nowe therme syn that alle thinges brenn required for the grace of goody. they ne bee not desired of alle folke more thamme the same goody / But wee haue graunted that blissfulnes is that same thing for whiche that alle these other thynges brenn desired. Therme is hit thus that certes onely blissfulnesse is required and desired. by whiche thyng it sheweth clerely that of goody and blissfulnesse is al one and the same substaūce. P. J see not qūd J wherefore

that men myght discorden in this. Philosophia. And we han shewde that godd and verray blissfulnes is al one thing Soeer. That is soth qd J. Ph. Thane mowe we conclude sikerly, that the substaunce of goodd is sette in thilke same godd & in none other place

Nunc omnes pariter venite capti Quos fallax ligat improbis catenis Terrenas habitans libidu mentes Hoc erit vobis requies laborum Hic portu placida manens quete Hoc patris vnum miseris alium etc

Sometth all to gydar nowe ye that ben yenoughe and bounde with wicked cheynes by the decyuable delyte of erthely thinges inhabiting in your thought. here shalle the feste of youre labour. here is the haney stable in quyete pesible. This allone is the oxey refute to wretches, that is to seyne, that ye that be combred & decyued with worldly affrecions cometh nold to this souereyn goodd that is goodd That is refute to hem that willen comen to him. Alle the thinges that the ryuer Tagus yeueth you with his goldry graueles, or eks alle the thinges that the ryuer Hermus yeueth with his rede brynke, or that Indus yeueth that is neyt the hoote partye of the worlde that medleth the gurne stones with the whyte, ne sholde not clerey the lokyng of youre thoughte, but hidey rather youre blynde corage with in her derknes, Alle that liketh you here and yeueth & moueth youre thoughtes. the erthe hath norissched it with in his lolle caues. But the shynyng by whiche the heuen is gouerned and whens that his strength that eschueth

the derke ouerthrowynge of the soule. & Who so euer maye knowen thilke lighte of blissfulnes. he will seyne that the white beames of the sonne ne be not clere

Allenarum inq̃ cuncta enim firmissimis nexa rationibus constant. Tum illa. Quanti inquit estimabas si bonum ipsum quid sit agnosceres. Intimo inq̃. Siquidem michi pariter domina quoq; qui bonum est etc̃

6 Oere/ I assente me qd I/ for al thinges ben strongly boũden with righte ferme resons/ ℣. Holde moche wilt thou preysen it qd she. if that thou knowe what thilke goody is/ ℟. I will preyse it qd I by price without ende yf it shal betide me to knowe also to gider god that is good ℣. Certes qd she that shalle I doo the by verray reason. yf that the thinges that I haue concluded a litell here biforne Welleny onely in her graũtynge/ ℟. They Welleny graunted to the quod I. that is to seyne as who seith I graũte to thy forsayde conclusions/ ℣. I haue shewed the qd she that the thinges that bene required of many folke ne ben not verye goodes ne parfyte for they bene dyuerse that one from that other/ and so as eche of hem is lackyng to other they ne han noo power to bringe a goody that is full & absolute. But therme at erst bene they verye goody/ Whan they bene gadred to gyder al into one forme and into one werkynge. so that thilke thinge that is suffisaũt/ thilke same by power. and reuerence & noblesse & myrthe/ And forsoth but if alle thise thinges be al one same thinge. they ne han not wherby that they mowe be put in the nombre of thinges

that ought to be required & desired. b. It is shewed qd I
Ale herof may ther noman doubten p the thinges there qd
she that ne ben none goodes Whan they ben diuerse. & Whan
they begynnen to be al one thing, therme ben they goodes, ne
cometh hit not there by the getynge of vnyte that they ben
maked goodes, b, so semeth it qd I, p, but al thing that
is goody qd she. graunte stow that hit be goody by the ptici-
pacion of goody or noo. b. I graunte qd I. p. Thane mostow
graunten qd she by semblable reason that one & good be one
same thing. for of thinges of Whiche theffecte nis not na-
turelly diuerse, nedes their substaunce must be one same thing
ES, I ne maye not denye it qd I. p. hastow not knowen
Wel qd she that all thing that is, hath so long his dwel-
linge & his substaunce as longe as it is one. but Whan hit
forletteth to ben one hit muste nedes dyen and corrumpen
to gyder. b. In Whiche maner qd I. p. Right as my bestes
qd she Whan the soule and the body ben conioyned in one
and dwellen to gyder. hit is cleped a beste, And Whan
her vnyte is destroyed by the dysseueraunce that one from
that other, therme shelleth hit Well, that hit is a dede thing
And hit is noo lenger noo beste, And the body of a
Wighte While hit dwelleth in one fourme by conuersion
of membres. hit is Well seyne, that hit ys a figure of
mankynde, And if the partyes of the body ben denyed
and dysseuered that one from that other that they destroie
the vnyte. the body forletteth to be that hit Was byforne
And Who so Wolde renne in the same maner by alle
thynges. he shulde sene that With oute doubte euery
thyng is in hys substaunce, as longe as hyt ys one,

And Whan it forleteth to be one it deyeth and periſſheth
B/ Whan I conſidere qd I many thinges I ſee none other
A/ Is ther ony thing qd ſhe that ny as moche as it liueth
naturelly that forleteth the talente or the appetite of his be-
yng & deſireth to come to deth & to corrupcion/ B/ if y con-
ſidere qd I the beeſtis that han ony maner nature of Wil-
ling & of nylling. I ne finde noo beſte but if it be conſtre-
ned fro Without forth. that forleteth or deſpiſeth the inten-
cion to liuen & to duren. or that Will his thankes haſten
him to deyen. for euery beſte trauailleth him to defende and
kepe the ſaluacion of hys lyf and eſcheweth deth & deſtruc-
cion. but certes I doubte me of herbes & of trees that ne han
no feling ſoolis ne no naturell Worldinges ſeruyng to ap-
petites as beeſtes han. Whether they han appetite to Welleu
and to duren. A/ certes qd ſhe therof dar ſhe not doubte
Nolde loke vpon the herbes and trees for they Weren firſte
in ſuche places as bene couenable to hem. In Whiche places
they nolde not deyen ne deyen as long as her nature may
defenden hem. For ſom̃e of hem Weyen in feeldes and ſom̃e
Weyen in montaignes/ And other Weye in mareys & other
cleuen on Rockes/ and ſomme Weyen plentreous in ſondes
And if ony Wyght enforce hem to bere hem in to other pla-
ces. they Weyen deye. For Nature yeueth to euery thing
that is conuenyent to him/ And trauaylleth that they ne
deye as long as they han power to Welleu and to liueu
What Wylt thou ſeyne of this. that they dralben all her
nouriſſhinges by her rotes/ Right as they hadden her nolb-
thes yplungedn Within the erthes and ſhedden by her mary-
es her Woody and her barke/ And What Wilt thou ſeyne

of this that thilke thinge that is right softe as the marye is. that is alweye hidde in the seete within/ and that it is defended fro without by stedefastnes of bode/ And that the bitterest barke is put ayenst the distemperaūce of the hevene as a defendour myghty to suffren harme/ and thus certes maistow well sene/ how grete is the diligence of nature/ for alle thinges revolven and publissshen hem with seedy ymultepliedy. ne there nys nomaū that ne wote well that they ne been right as a fondement and edifice for to durey not only for a tyme/ but right as for to durey perdurably by generacioū. And the thinges elke that men ne woney ne haue no soules/ ne desire they not by semblable reson to kepen that is his/ that is to seyn that is accordynge to her nature in conservacion of her beynge and enduringe For wherfore ellis breith lightnes the flambes up. And the weighte presseth the erthe a dowue/ but for as moche as thilke places and thilke moevynges ben covenable to everich of hem/ And forsothe euery thing kepith thilke that is accordynge and propre to him/ right as thinges that ben contrarious and enemyes corrumpen hem. And yet the harde thinges as stones cleuen and holden their partiges to gyder right faste and harde and defenden hem in withstondinge that they ne departeū lightly and yeuen place to hem that breken or deuiden hem. But nathles they retourneū ayeine soone in to the same thynges from whens they ben araced/ But fire fleeth and refuseth alle diuision Ne I ne trete not nowe here of wilfull moevynges of the soule that ys knowynge. but of naturell entencion of thynges. As thus/ Right as wee sholden the mete

that we receyuen and ne thinke not on hit. And as we
walke oure breth in slepyng that we wyte not while wee
slepen. For certes in the reestes the loue of her lyuynges
ne of her beinges ne cometh not of the wilnyngis of the
soule, but of the bigynnynges of nature, for certes thurgh
constreynynge causes. Wille desireth and embraceth full
ofte tymes the deth that nature dredeth. That is to seyne
as thus, That a man maye bee constreyned so by som cau-
se that his wille desireth and taketh the deeth, which that
nature hateth and dredeth ful sore. And some tyme wee
seen the contrarie, as thus, that the wille of a wighte dis-
courageth and constrayneth that that nature alweye desi-
reth and requireth, That is to seye the werkes of genera-
cion, by the whiche generacion onely dwellith and is sus-
teyned the longe durabilite of mortal thingis. As thus
This charite and this loue that euery thing hath to him
self ne cometh not of the moeuyng of the soule, but of the
entencion of nature. For the purueiance of god hath ye-
uen to thinges that bene create of him this, that is a full
grete cause to lyuen and to duren for whiche they desiren
naturelly her life as longe as euer they mowen, for whiche
thou maiste not dreden by noo maner that alle thynges
that ben any where, that they ne requiren naturelly the fer-
me stablenes of perdurable dwellynge and eke the eschewing
of destruccion. Boecius. Now confesse I well quod I that
I see well nowe certainly withouten doubte the thynges
that semeden vncertayne to me. P. But quod she thilke
thinge that desireth to be and dwelle perdurably the desi-
reth to bene one. For if that one were destroyed, certis

beyngy ſhulde there none dwelley to no wight. ℟. that is ſoth qdy J. ℗. Thẽne qdy ſhe deſirey alle thinges one. ℟. J aſſente qdy J. ℗. Andy J haue ſhewdy qdy ſhe that iſſe ſame one is thilk that is goody. ℟. ye forſoth qdy J. ℗. Alle thinges thẽne qdy ſhe requirey goody. And thilke maiſtow diſcriuey thus. Goody is thilk thingy that euery wight deſireth. ℟. there ne may be thought nomore ferye thingy qdy J. for eyther alle thinges be referredy & brought to nought andy flotirey without goueznour diſpoylledy of one as of her propre hedy. or els if there be ony thing to whiche that alle thinges tendey andy hyey to. that thingy muſte be the ſouerayn goody of alle goodes. ℗. thenne ſayde ſhe thus. O my nory qdy ſhe. J haue grete gladnes of the For thou haſte fixedy in thy herte the myddell ſothfaſtnes That is to ſeyn the prickle. but this thingy hath be dyſcouerdy to the in that thou ſeydeſt. that thou wiſteſt not a litel here biforn. ℟. What is that quody J. ℗. That thou ne wiſteſt not qdy ſhe whiche was the ende of thinges. Andy certes that is the thingy that euery wight deſireth. and for aſmoche as we han gaderedy & comprehendedy that goody is thilk thingy that is deſiredy of alle. thenne mote wee nedes confeſſen that goody is the fyne of alle thinges

Quiſquis profunda mentis veſtigat vetu. Cupitq; nullis ille demis fallj. In ſe reuoluat intimi lucem vijs Longoeq; in orbem cogat inflectens motus. Animũ q; docebat quidquid extra molitur. Suis retrudi polli; dere theſauris. Dudum qui actus texit errores nubes. Lucebit ipſo perſpicacius phebo etc

Who so seketh soothe by a depe thoughte, and desyreth to been deceyued by noo myssleyes, lete him tellen and tredyn with in him selfe, the lighte of his Inwardy sighte, and lete him gaderen ayen enclinyng into a compas the longe moeuynges of his thoughtes, and lete him trechen his corage, that he hath encloseden and hydden in hys tresours, al that he hath compassed or sought frowithoute And thenne thilke thing that the blacke cloudes of errour whilom hadden couerid shal lighte more clerely than phebus him self ne shyneth. Glosa. Who so wol seke the depe grotlides of soth in his thoughte, & wole not be deceyued by false ꝓpsicions that gon amys from the trouth, lete him wel examyne & tolle within him self the nature & ꝓpretees of the thing. And lete him yet eftsones examyne and tellen his thoughtes by goode deliberacion or that he deme. And late him trechen his sowle, that hit hath by naturel princyplis kindelich yhidden with in hit selfe alle the trouthe the whiche he ymagyneth to been in thinges without. And thenne alle the derkenes of his myslinowyng shalle seen more aperently to the sight of his Understondyng than the some ne semeth to the sighte without forth. For certes the body bringyng the weighte of forgetyng ne hath not chaced oute of your thought alle the clerenes of your linowyng, for certaynly the seed of soth holdeth and cleueth within youre corage. And it is awaked and excited by the Wyndes and by the blastes of doctrine. For wherfore elsdemen ye of youre owne will the righttes whan ye been axed But if so were that the norisshing of reson ne lyued y plungeden in the depe of youre herte. That is to seyne howe

shold men demen the soth of ony thinge that were agein. & if ther were a wete of sothfastnes that were yplungid and hydd in naturel principles. the whiche sothfastnes liuen within the depnes of the thoughte. And if so be that the muse & the doctrine of Plato singeth soth. All that euery wight lerneth, he ne doth nothing ellis thenne but recordeth as men recorden thinges that ben forgeten

Tum ego platonj inq̃ vehementer assencior. Nam me horum iam secundo commemoras primum quod memoriam corporea contagione. Dehinc cum mentis mole prius amisi. Tum illa. Si priora inquit cogitata respiciasꝫ. ne illud quidem longius abierit etc

Thenne saydy I thus. i. b. I accorde me gretly to Plato. for thou recordest and remembrest me these thynges yet the seconde tyme, that is to seye firste Whan I lefte my memorie by the contrarioꝰ coniunccion of the body with the soule. And eftesones afterwardy Whan I leste it confoundy by the charge & by the burthen of my sorowe. Ꝑ & thenne saide she thus, yf thou seke ony sir firste the thingis that thou hast graūtedy it ne shal not ben right ferre thenne that thou ne shalt remembren thilke thing that thou seydest that thou nystest not. ℟. What thingy ony I. Ꝑ. by Whyche gouernement ony she that this Worlde is gouernedy. ℟ Me remembreth it wel ony I. And I confesse Well that I ne Wist it not. but al be it so that I see now from a fer What thou purposest, Algates I desire yet to herkne of the more plenlich. Ꝑ. thou ne Wondest ony she a litel here beforȝ

that men shulde doubte that this Worlde is gouerned by god ℣. Certes quod I ne yet ne doubte I it not/ne I nyl ne; uer More that it Were doubte. As Who seith· ℣But I Wote Welle that god gouerneth this Worlde/And I shal shortly answeren the by What resons· I am brought to this/this Worlde quod I of so many Diuerse and contrarious partyes ne might neuer hay ben assembled in one forme but if there Were one. that conioyned so many Diuerse thynges. And the same Diuersite of her natures that so discorden that one from that other. muste departen and Vnioyne the thinges that ben conioyned and yblende/ne the certayn ordre of nature ne shulde not bringe forth so ordeyne moeuynges/by places/by times· by doynges by spaces by qualitees If ther ne Were one that Were ay stedfaste Dwellinge that ordeyned and disponed thise Diuersitees of moeuynges. And thilke thing What someuer it be/by Whiche that alle thinges ben y maked and led I clepe him god that is a Worde that is Vsed to alle folke· ℣. Thane sayde she. syn thou seest thus these thinges qd she· I trowe that I haue litel more to woy/that thou mighty of Welefulnes hoolde & sound ne see eftesones thy cōtre/℣But lete vs loken the thinges that Wee haue pourposed here byforne/haue I not nombred & sayd qd she that suffisaūce is my blissfulnesse/ And We haue accorded that god is thilke same blissfulnes. ℣yes forsothe qd I/℣/ & that to gouerne this Worlde qd she ne shal he neuer haue nede of none helpe fro Without For els if he had nede of ony helpe. he ne shulde not haue no ful suffisaūce. ℣/yes thus it mote nedes be qd I/℣. Thane ordeyned he by him self allone alle thinges qd she

B. That maye not be denyed qd J. Ph. And J haue shewd that godz is the same goodz. B. Jt remembreth me Well qd J. Ph. Thynne ordeyneth be all thinges by thilk goodz qd she/ syn be Whiche We han acordyd to be good. gouerneth alle thinges by hiny selfe. Andz he is a keye and a steyre by Whiche the edyfice of this Worlde is kept stable andz Without corrumpny. B. J acorde me gretely qd J. Andz J haue apeyceyued a litil here bifozy that thou Woldest saye thus/ All Were it so that it Were by a thynne suspecion. Ph. J trolle Well qd she/ For as J trolle/ thou ledeste nolde more ententifly thyne eye to lokey the freeye goodes. But nathles the thingz that J shall telle the. yet ne sheweth not lasse to lokey. B. What is that quod J Ph. So as men trolde quod she and that rightfully that godz gouerneth alle thinges by the keye of his goodnes. Andz all these same thinges that J haue taughte the hastey hem by naturelle entencion to come to goodz/ there maye noo man doubtey that they ne ley gouernedz Wolintaryly/ Andz that they ne conuertey hem of her owey goodz Wille to her ordeynour/ As that they ley acordyng & inclinyng to her gouernour & to her kingz. B. Jt mote nedes be soo qd J. For the royame ne shuldz not seme blisful if ther Were a polt of misdaldingis ny diuerse pties ne the sauyng of obediente thinges ne shold not be there. Ph. is ther nothing qd she that kepeth his nature that enforceth hiny to gone ayenst godz. B. no qd J. Ph. & if that ony thing enforcedz hiny to withstande godz. might it auailey at last ayen hiny that We haue graūted to be almighty by the righe of blisfulnes. B. certes qd J al Verely it ne might not auaile hiny

℗. Thēne is there nothing qd she that eyther may or wil withstonden to his soueraine god/ ℣. I trowe not qd I ℗. thēne qd she is thilke the soueraine god that al thinges gouerneth strongly & ordeyneth hem softly. ℣ therme saydē I thus I delite me qd I. not only in the endes or in the some of the resons that thou hast concluded & pued/ but thilke wordes that thou vsest delitē me moche more. So that atte laste fooles that sometyme wenden grete thinges oughten be ashamed of hem self. that is to seyne that we fooles that reprehenden wickedly the thinges that touchen godes gouernance/ we oughten hen ashamed of our selfe As I that sayde that god refuseth only the werkes of men & ne entermeteth not of it. ℗/ thou hast wel herd qd she the fables of the poetes. how the geaūtes assaileden heuene with the godes/ but forsothe the debonair force of god disposed hem as it was worthy/ that is to seyn destroyed the geaūtes as it was worthy/ But wilt thou that we reioyne to gedre thilke same resons/ for peraduēture of suche coniunction maye sterten vp some fayr sparke of sothe. ℣. do qd I as the liste. ℗. Thā. Wenestow qd she that god ne be almighty. ℣. noman is in doubte of it certes quod I. ℗ No wight ne doubteth it. if he be in his mynde qd she. but he that is almighty ther nis nothing that he ne may. ℣ That is soth qd I. ℗/ may god do euil qd she. ℣/ Nay forsoth qd I. ℗. Thēne is euil nothing qd she/ sith that he may done none euil that may done al thinges. b. scornest thou me qd I or els pleyestow or deceyuestow me, that hast so wōnen me with thy resons. the hy of dedal so entrelaced that it is vnable to be vnlaced/ that thou otherwhile entrest

there thou yssueſt/and/ other While issueſt there thou entreſt
Ne ſolderſt thou not to geder by replicacion of Wordes a ma-
ner Wonderfull cercle or enuironyng of the ſimplicite diui-
ne/for certes a litil here biforn Whan thou begany at bliſſful-
nes. thou seyderſt that it is soueraȳ goody. & that God is
the bliſſfulnes/for Whiche thou yaf me as a couenable yefte
that is to seyn that no Wight nys bliſſful but if he be goody
also therWith. & seyderſt eke that the forme of goody is the
ſubſtaunce of goody & of bliſſfulnes. & saiderſt that thilke one
Is thilke ſame goody that is required & deſired of alle the
linde of thinges. & thou yuederſt in Diſputing that god go-
uerneth al the thinges of the Worlde/by the gouernance of
boute. & seyderſt that all thinges Wolde obeyen to him/& sey-
derſt that the nature of euerik is noo thing. & these thinges
sheWderſt thou not With no resons taken fro Without/but by
proues in cercles and homelich knoWeny. The Whiche yues
dreaWeny to hem selfe her feyth and her accorde enerich of hem
of other/ ℘/ Therme sayd she thus/ I ne scorne not. ne
pleye/ne deceyue the. But I haue sheWd the thing that ys
greteſt ouer al thinges by the yefte of god that We Why-
lome prayden. For this is the fourme of Dyuyne ſubſtan-
ce that is ſuche that hit ne slydeth not into Veterist forein
thinges. ne receyueth not no straunge thinges in him. But
Right as Peremenides seyde in greke of thilke Dyuine ſub-
ſtaunce/ He sayd thus. that thilke Dyuyne ſubſtaunce tour-
neth the Worlde and the moeuable cercle of thinges/Whyle
thilke Dyuyne ſubſtaunce kepeth hit selfe Withoutey moe-
uynges/that is to seyne that he moueth neuer moo/& yet
hit moueth alle other thynges/ But natheles yf I haue

ſtyredy reſons that he not taken fro Without the compas of the thingy of the Whiche We treten/But reaſons that ben biſtowedy Within compas there nys not Why thou ſholdeſt meruaillen/ſith thou haſt lerneddy by the ſentence of Plato That nedes the Wordes mote ben coſins to the thynges of Whiche they ſpeken

Felix qui potuit boni. Fontem viſere lucidum
Felix qui potuit grauis. Terre ſoluere vincula
Quondam funera coniugis. Uates treicius gemens
Dolꝯ flebilibꝫ modis. Siluas currere mobiles
Amnes ſtare cogerat. Junxitqꝫ intrepidum latus
Seuis cerua leombꝫ. Nec vilum timuit lepꝰ ſeꝛ

Bleſſuſſ is that may that may ſee the clere Welle of goody/Bliſſuſſ is he that maye vnbinde hiny from the heuy bondes of therthe. The poete of Trace Orpheꝰ that Whilome hadde right grete ſorowe for the deth of his Wyff After that he haddy makedy by his Weppyngly ſonges the Wodes moeuable to reme/And hadde makedy the Ryuers to ſtonde ſtille. And hadde makedy the hertes and the hyndes to Joyney Dredeles her ſides to cruell lyons for to herkene his ſonge/And hadde makedy that the hare Was not agaſte of the houndy Whiche pleſedy by his ſonge. ſo Whan the mooſt ardant loue of his Wyfe brente the entrailles of his breſte/Ne the ſonges that haddey ouercomey alle thynges ne might not aſſwagey her lordy Orpheus. he pleyned hym of the heuene Goddes Whiche that Were cruell to hym he Wente him to the hollſes of the Helle. And he temperidy his blandyſſhingy ſonges by reſollnyngy of ſtrenges

And spacli and songe in Weppyng all that euer he hadde
recepued and lauid oute of the nolle Welles of his moder
Calliope the goddesse. And he sange With as moche as he
myght of Weppyng/and With as moche as loue that doub-
led his sorowe myghte yeuen hym and teche hym. and com-
moued the helle. and required and besoughte by swete
prayer. the lordes of sowles in helle of Pelerynge. That ys
to seye to pelden hym his Wyff/Cerberus the porter of helle
With his thre heedes Was caught and all abasshed of the
nelwe songe/And the thre goddesses Furyes and Vengea-
resses of felonyes that tourmenten and agasten the soules
by anoye Woxen sorowful and sory and teeres Wepten for
pyte. Tho Was not the heed of Ixion tourmented by the
ouerthrowlynge Whele/ And Tantalus that Was destroy-
ed by the Woodenes of longe thurste. despised the floodes
to drynke/ The soule that highte Vultur that eteth the
stomake or the gyser of Tyaius is so fulfilled of his sonn-
ge. that yt nyl etey ne tyrey no more. Atte laste the lord
and Juggge of sowles Was meoued to myserycordyes and
cryed/ Wee kenne ouercomen quod he/ yeue We to Orpheus
his Wyff to kere hym companye/ he hath Well yboughte her
by his songe and his Verses/ But Wee Wille puttey a
lalle in this. and couenaūte in the yefte. That is to seyn
that tal he he oute of helle/ yf he loke behynde hym/ that hys
Wyf shal comen agayne vnto hs/ but What is he that may
yeue a lalle to louers. loue is a gretter lalle and a sterun-
ger to hym self thay ony lalle that mey mayyeuen/ Allas
Whan Orpheus and his Wyf Were alle most at the termys
of the nighte/ That is to seyne at the laste boundes of helle

Orpheus loked backward on Eurdice his wyf and loste her and was ded. This fable appertyneth to you alle. Who so euer desireth or seketh to lede his thoughte ny to the souerayne day. that is to seye to clerenes of souerayn good For who so euer be so ouercomen that he sye his eyen ny to the pit of helle. that is to seyn who so sett his thoughtes ny erthely thinges alle that euer he hath drawen of the noble good celestial he leseth hit whan he loketh the helles. this is to seyne into lowe thinges of the erthe

Explicit liber tercius
Incipit liber quartus

Hec cum philosophia dignitate vultus et oris grauitate seruata. leniter suauiter q3 cecinisset. Tum ego non dum penitus inliti meroris oblit9 etc

When philosophye hadd songen softly and delitably the forsayd thinges. kepyng the dignite of her chere and the weighte of her wordes. I therme that ne hadd alle vtterly forgeten the wepyng and the mouyng that was sette in myn herte. forbreke thentencion of her that entended yet to seyne some other thinges. O quod I thou that arte gyderesse of lerayn lighte the thinges that thou hast sayd me hyderto ben to me so clere and shewyng by the dyuyne lokyng of hem and by the reasons that they ne mowen ben ouercomen. And thilke thinges that thou tolderst me. alle be hit so that I hadd whilome forgeten hem for the sorowe of the wronge that hath ben done to me. yet neuertheles

they ne weren not al vtterly vnknowen to me. But this same is namely a right grete cause of my sorwe. so that as the gouernour of thinges is good. yf that ayrs moten lene by any weyes. or els if that ayrs passen without punysshing. the whiche thinges only. hem worthy it is to ben wondred vpon. Thou considerest it well thy selfe certaynly. But yet to this thing there is yet another thing y⁊ oyned more to be wondred vpon. For felonye is emprise ⁊ floureth full of richesses. and vertue nys not enly without meedes. But it is caste vnder and fortroden vnder the feet of felonous folke. and it abieth the tormentes in stede of wicked felons. Of all whiche thinges there is no wight may merueille ynough ne compleyne that suche thinges be done in the regne of god that all thynges wote and all thinges may and ne wille not onely but good thinges. ℣. Thenne sayd she thus. certes qd she that were a grete merueille and an abasshing yeth oute ende. And well more horrible than all the monstres if hit were as thou woenest. That is to seyne that in the right ordeyne holds of somoche a fader and an ordeynour of meyne that the vessels that lene foule and vyle shuld lene honoured and ben ried. and the precious vessels shuld ben defoulid and vyle. but it is not soo. for if the thinges that I haue concluded a litell here be forne ben kepte hoole ⁊ vnaraced thou shalt wel knowe by thauctorite of god of the whos regne I spelke. That certes the good folk be alweye myghty. and shrewes lene alweye oute caste and feble. Ne the vices be neuer moo without payne. ne the vertues ne ben not without mede. and that blissfulnes cometh

alwaye to goode folke / and infortune cometh alle waye to wicked folke. And thou shalt wel knowen many thynges of this kinde that shulle cessen thy pleyntes & strengthen the with stidfast sadnesse. And for thou hast seen the forme of veray blissfulnes by me that haue whilom shewed it the. and thou hast knowen in whom blissfulnes is sette Al thing I treated. that trowe le necessarye to put forth I shal shewen the the way that shal bringen the ayeyne hom to thyne hous / And I shal fyre fethres in thy thought by whiche it maye arisen in heighte so that alle tribulacion ydone alwaye thou by my guidyng and by my path. and by my stedes shalt mowen retourne hoolle and soundy in to thy contrey

Sunt etenim penne volucres michi Que celsa condescendunt poli Quas sibi cum velox mens induit Terras perosa despicit Aeris immensi superat globū Nubes primo tergum videt etc

THan for thy swifte fethres that fourmounten the heighte of the ayre / whan the swifte thoughte hath clothed hir in tho fethres. It dispiseth the hatefull erthes and surmounteth the wondnesse of the grete ayer. and it seeth the cloudes behynde his back / and passeth the heighte of the regyon of the fyre that enchaufeth by the swifte meuyng of the firmament. til that he ariseth in to the hoolses that beren the sterres. and ioyneth the weye with the sonne phebus and felaushipeth the waye of the oldy colde saturnus / and he ymaked a knight of the clere sterre / that

is to seyne. Whan the thought is made goddes knighte by the seking of clere trouth to comen to the very knowleche of god. And thilke soule remeth by the circle of sterres in all the places there as the shynyng might is ypeynted That is to seyne the might that is cloudeles/ for on mighte is that he cloudeles. hit semed that the heuene were peynted With diuerse ymages of sterres/ And whan he hath done there ynough. he shal forletey the laste trueye/ and he shalle presen and wenden on the back of the swifte firmament & he shal be maked parfyt of the worshipful light of God. There holdeth the lorde of thinges the cepire of his mighte and attempreth the gouernementes of the worlde/ and the shynyng Jugge of thinges/ stable in him self gouerneth the swifte axle or wayne/ that is to seyn the crauler moeuyng of the sonne/ And if thy wey ledeth the ayeine so that thou be brought thider there wiltow saye that ys the coūtreye that thou requirest of whiche thou ne hadderst noo mynde/ But now it remembreth me wel. here was J born Here wol J fasten my degre/ here wol J dwelle. but if the lileth there to lokey on the derkenesses of the erth/ that thou hast forletey there shalt thou sene that these felonous tyrañes that the wretched people dredeth now/ shullen be exiled from thilke fayr countreye

Tum ego pape inq̄. vt magna promittis. nec dubito quin possis efficere. tu modo quem exitaueris ne mo/ reas. Primum igitur inquit. bonis semper adesse po/ tentia. malos cunctis viribus esse desertos agnoscas. Liœbit. Quorum quidem alterutrum etc

Thenne sayde I thus. O I wondre me that thou lefe-
test me so greet thinges. ne I ne doubte not. that
thou ne maiste welle parfourme that thou beheteste / But I
preye the this that thou ne tary not. to telle me thilke thin-
ges that thou haste meoued. Firste quod she thou muste
nedes knowe that good folke bene alweye strong & mighty
And the shrewes bene feble & desezte. and naked of alle
strengthes. And of these thinges exires euerich of them is
declared & shewed by other. for as goode and cuyl ben two
contraries if so be that good be stidfaste. thenne sheweth the
febleste of cuyl al openly / And if thou knowe clerely the
freelnes of euil. the stidfastnes of good is knowen. but
for as moche as the feyth of my sentence shal be the more
ferme and habundante / I wol goon by that oo weye and
by that other. and I wole conferme the thinges that bene
pourposed nowe on this side and nowe on that side. Two
thinges there ben in whiche the effecte of al the deedes of man-
kinde standeth / That is to seyne will and power / And
if that one of these two failleth / there nys no thing that
may be done. For if that will lakketh there nys no wight
that vndertaketh to doo that he wol not done / And if po-
wer failleth the wille nys but in ydell. & stant for nought
and therof cometh it. that if thou see a wighte that wold
geten that he may not geten / thou maiste not doubte that
power ne failleth him to haueu that he wold. B. This is
open and clere quod I. ne it ne maye not ben denyed in
no maner. P. & if thou see a wight qd she that hath done
that he wold done. thou nylt not doute / that he ne hath had
power to done it / b / no qd I / p. & in that that euy wight may

ny that men holden thym myghty to done a thing. ny somoche as a man is myghty to done a thing. ny so moche men holdy him mighty. and ny that that he ne maye. ny that men demen him to be feble. ℣. I confesse it Wel qdy I. ℗. Remembre the quody she that I haue gadred. and shewed by forsaide resons. that alle the entencion of the Wille of mankynde. Whiche that is lady by dyuerse studies hasteth to comen to blissfulnesse. ℣. Yt remembreth me Wel quody I that it hath ben shewed. ℗hia. And recordeth the nought thyme qdy she. that blissfulnesse is thilke same goody that men requiren soo that Whan blissfulnesse is required of al ℣. Yt recordeth me not quody I for I haue it alle Weye ny my memorie fixed. ℗hia. Alle folke thyme quody she goody and eke kindy enforcen hem Without difference of entencion to comen to goody. ℣. This is ferry consequence quody I. ℗hia. And certayne is quody she that by geting of goody bee men maked goody. ℣. That is certayn qdy I. ℗hia. Thyme geten goody men that they desiren. ℣. So it semeth quody I. ℗. But Wicked folke quody she if they geten the goody that they desiren they ne molden not be Wicked. ℣. So it is qdy I. ℗. Thenne so as that one and that other qdy she desiren the goody. & the goody folke geten the goody. and nought the Wicked folke. thenne hyt is no doubte that the good folk ne be mighty & Wicked folk be feble. ℣. Who so that euer doubteth of this he ne maye not considere the nature of thinges ne the consequēce of resons. ℗. And ouer this qdy she if that ther ben tho thynges that han oo same purpose by kynde. And that one of hem purseth & yfourmeth that same thing by natural office

and that other ne maye not done thilk office naturelle but folowyth by other maniere, than is couenable to nature him that accomplissheth his purpose kindly, & yet he ne accomplissheth not his owne purpose Whether as these two demest thou for more myghtye. B. If that I coniecte qd I that thou woldest seye. Algates I desire yet to herkey hit more plainly of the. P. Thou nylt not than denye quod she that the meouement of goyng nys in mey by kinde. B. Noo forsothe qd I. P. Ne thou doubtest not qd she that thilke naturelle office of goyng ne be the office of fete, Boecius I ne doubte it not quod I. Philosophia. Than quod she if that a wighte lee mighty to meoue and gooth vp on his fete, & another to whom thilke naturele office of fete lakketh, enforseth him to go creppyng on his hand. Which of these two ought to be holden the more mighty by righte B. knytt forth quod I the remenant. P. For no wighte ne doubteth. that he that maye gone by naturel office of fete ne be more myghty than he that ne maye not. But the soueraine good qd she. that is euery like purposed to the good and to the badde. the good folkie seken it by naturel office of vertues. And shrewes enforcen hem to geten hit by diuerse couetises of erthely thinges. Whiche that nys noo naturelle office to geten thilke soueraine good. Trowest thou that hit be ony other wyse. Boecius. Maye qd I. for the consequence is opene and shewyng of thinges that I haue graunted, that nedes good folkie moten bene myghty. And shrewes moten bene feble and vnmyghty Philosophia. Thou remest a vyghte by forne me quod she. And thys ys the Juggement. That ys to seyn

J Jugge of right/as these leches ben wonte to hopen of se-
ke folke When they aperceyuen that nature is redressed &
withstandeth to the maladie. but for J see the now all re-
dy to the withstanding/J shal shewe the more thikk and
continuell reasons/ For loke how greuously sheweth the feble-
nesse and infirmite of wicked folke that ne mowen not
comen to her naturell entencion ledeth hem/ And yet all
moste thilke naturel entencion constreyneth hem/ & What
were to demyn thenne of shrewes/ if thilke naturell helpe
hadden forleten hem/ the whiche naturell helpe of entencion
goth alwey biforn hem/ And is so grete that vnneth hit
may be ouercomen. Considere thenne how grete defaute of po-
wer. & how grete febblesse ther is in wicked felonous folke
As who seith the gretter thing that is coueyted & the desir
not accomplissed· of the lasse might is he that coueyteth it
& may not accomplisshe· & for thy philosophie seith thus by
souerain goode. ne shrewes ne requiren not light medes ne
leyn games whiche they ne may not folowen ne holden but
they failleth of thilk somme of the knight of thinges. that
is to sayne souerayn goody/ ne these wrecches ne comen not
to the effecte of souerayne goody· the whiche they enforcen hem
only to geten by mightes and by dayes/ in getyng of whi-
che goode the strength of goody folke is ful wel ysene. for
right as thou mightest demen him mighty of goyng that
gooth on his feete till he mighte comen to thilke place.
fro the whiche place there ne laye nor weye forther to be
goone/ Rygh te so muste thou nedes demen hym for right
myghty whiche that geteth and acteyneth to the ende
of alle thinges whiche that been to desiren by yonde. the

Whiche ende there nys noo thinge to desire. of the Whiche po-
wer of goode folke. men maye conclude. that We wicked-
men semen to be bareyne and naked of alle strength. for
Why forleten they vertues and folowen vices. nys it not
for that they ne knowen not the goodes. But What thinge
is more feble and more caytiue than is the blindnesse of
Ignorance or ellis they knowen Well Whiche thinges they
oughten folowe. but lechery and couetise ouerthroweth hem
mysturned. And certes so doth distemperaūce to feble
men. that nolde not Wrastelen ayeyne these vices. Ne
knolde they not Well that they forleten the goode Wilfully
And tourneñ hem Wilfully to vices. And in this Wyse
they ne forleten not onely to be mighty. but they forleten
alle Veterly in any Wise for to ben. For they that forleten
the cōmune fyne. of alle thinges that bene. they forleten al
so therWith alle for to bene. And peraunture hit shulde
semen to sōme folke that this Were a mezuaille to seyne.
that shrewes Whiche that conteyneñ the more pties of meñ
ne bene not ne han no beyng. but nathēles hit is soo. and
thus stante this thinge for they that be shrewes. I denye
not but that they be shrewes. but I denye simplie and
playnly that they ne bee not. ne han noo beyng. for right
as thou mightest seyne of the bareyne of a man that hyt
Were a dede man. so graūte I Well forsothe that vicious
folke ben Wicked. but I ne maye not absolutely & simply
graūte that they ben. For thilke thinge that withholdeth or-
dre and kepith nature. thilke thinge is & hath being. But
What thinge faileth that. that is to seye. he that forletith na-
turel ordre. he forletith thilke being that is set in his nature

¶But thou wolt seyn the shrewes mowen. certes that ne de-
nye y not/but certes her power ne descendeth not of strength
but of feblesse. for they mowen done wickednesse/the whiche
they ne myght not. if they mighten dwellen in the fourme
and in the doyng of goode peple/and thilke power sheweth
aperteply that they mowen right nought. for so as I haue
gadred & proued a litel here byforn. that euil is not/and
so as shrewes. may only but shrewdnesse. This conclusion
is all clere. that shrewes ne mowen right nought ne han
no power/And for as moche as thou vnderstandest whi-
che is the strength of this power of shrewes/ I haue diffi-
nissed a litel here byforne. that nothing is so myghty as
souerayne goody. ¶S. that is soth qd I/ ¶P. Is there ony
wight there qd she that woneth that mey mowen done all
thinges/¶S. noman qd I. but he be out of his witte/¶P.
¶But certes shrewes mowen done euil qd she. ¶S. ye wold
god qd I that they might done none/¶P. Therme qd she
so as he that is mighty to done only goody thinges maye
done all thinges/And they that ben mighty to done euyll
thinges. ne mowen not all thinges. therin is it open thing
and manifeste that they that mowen done euil ben of lasse
power/And yet to proue this conclusion/there helpeth me
I haue shewed here biforne. that all power is to be nom-
bred among thinges that mey oughten to require. and
I haue shewed that all thinges that oughten ben desired/
le referred to god right as to a maner height of her na-
ture. ¶But for to mowen done euil & felonye ne maye not
ben referred to God/therme is not euil of the nombre of
thinges that oughten to ben desired and required/therin

is it opey & clere that the power ne the mouyng of shrewes nys noo power. And of alle these thinges it sheweth well that the goody folk ben certaynly mighty. And the shrewes doubtelesse ben mighty. And it is clere and opey that thilke sentence of Plato is trewe and soth. that seyth that onely wisemen may done that they desiren. And shrewes mowen haunten that hem liketh. but that they desiren That is to seyne to come to souerayne goody. they ne han no power to accomplisshe that. For shrewes done What hem luste. Whan by tho thinges in Whiche they delyten. they Weneyn to atteyne to thilke goody that they desiren. but they ne geten ne atteyne not thereto. For vices ne comen not to blisfulnesse

Quos vides sedere celsos solii culmine reges. Purpura claros nitente. ceptos tristibz armis. Ore coruo cōminantes. rabie cordis anhelos. Nec hat si quis super bis vam tegmina aultꝰ. Jā videbit intꝰ artas doīnos ferre cathenas. Hic enī libido ūlat. audis corda vēmis Hic flagellat ira mētē. fluctꝰ turbida tollēs. Meror aut captos fatigat. aut spes lubrica torquet. Ergo cum caput tot vnū cernas ferre tirānos. Non facit quod optat ipe. dīis pellis iiquis

Who soo that the couertures of her layne apparayllen myghte stripen of these proude kynges. that thou seest sitten aȳ hyghe in their chayers glisteryng in shynyng purpure enuironed With sowdyul armures manassing With cruell mouth blowing by Woodnesse of herte. He shuldy seen that thilke lordes beren Within her courages ful streit cheynes. for lecherye tourmenteth hem oy that

on side with gredy lenymes and trobblable Ire that arai-
seth in hym the floode of troublinges tourmenteth on that
other side her thought. or sorowe halt hym wery & vaughte
or slyding & decepuyng hope tourmenteth hym. Andy there
fore sith thou seest one hedy . that is to seyne one tiraūte
lexey so many tyrañes thay ne doth thilk tyrault not that
he desireth sith he is caste dowñ with so many wicked lor-
des. that is to seyne so many vices that haue so wickedly
lordshipps ouer hiny

Uides ne igitur quanto inœno probra wluantur . q̄
probitas luce rēplendeat. in quo perspicuum est nūq̄
bonis premia . numq̄ sua sceleribus deesse supplicia.
Uecū etenim que geruntur. illud propter que vnaq̄q;
res geritur eiusdē rei premium esse etc

I Estoll not thay my holl greet filth these shrewes hey
ywrappedy. Andy with whiche clerenesse these goody
folk shyney / Jy this sheweth it well that to goody folke
ne lakketh nauer moo her medes / ne shrewes lakkey nauer
moo tourmentes / For of alle thinges that be done. thilke
thyngy for whyche ony thingy is done . Jt semeth as by
righte that thilke thingy bee the mede of that / As thus / yf
a may rēneth in the stady or in the forlong for the crowne /
thesie lieth the mede in the crowne for whiche he renneth. &
J haue shewedy that blissfulnes is thilke same goody for
whiche that al thinges bey done. thesie is thilk same good
purposedy to the werkes of mankinde . right a a commune
mede / whiche mede ne may not be disseuered from good folk.

For no wighte as by right from thensforth that him lacketh goodnesse ne shal he cleped good. For whiche thing folk of goode maners her medes ne forsaken hem neuer mo For al be it so that shrewes wayen as woode as hem lust ayenst good folke. yet neuerthelesse the crowne of wisemen ne shall not sallen ne faden for forayne shrewdnesse. ne bynymen not fro the corage of goode peple her propre honour But if ony wighte reioysed him of goodnesse. that he had taken fro wiethoute. As who seith if a man had his goodnesse of ony other man than of him self. certes he that yaf him thilke goodnesse, or elles some other wighte mighte byneme it him. But for as moche as to euery wighte hys propre bounte yeueth him his mede. therme at erste shalle he sailen of mede. Whan he forleteth to bee good. And atte laste so as alle medes hem requiren. for men weneu that they be good. Who is he that nolde deme. that he that ys ryghte mighty of good were parteles of mede. And of what mede shalle he be reguerdoned. Certes of right fayr mede. & right grete abouen alle medes. Remembre the of thilke noble corallarie that I yafe the a litell here byforne. and gadere it to gedre in this maner. So as God him self ys blissfulnesse. thene is it clere & certayn that alle goode people hem maked blissfull. for they hem good. And thilke peple that hem blissfull. it acordeth and is couenable to be godes. there is the mede of peple suche. that no day ne shal enpeyren it ne no wickednesse shal derken hit. ne power of no wighe ne shal not amenuse hit. That is to seyne that hem maked godes. & sith it is thus that goode men ne faile hem neuer moo of her mede. certes no man ne may doubte of

the vndepartable peyne of shrewes. that is to seyne that the peyne of shrewes departeth not from hem selfe neuer mo
For so as good & euil and peyne and medes be contrarie. hit mote nedes be / that right as we see hem tiden in guerdone of good that also mote the peyne of the euil answere by the contrarye partyes to shrewes / Nowe than so as boulte and prowesse hene mede to good folke / also is shrewdnesse it selfe tourmente to shrewes / Thane who so euer ys entecched and defouled with peyne / he ne doubteth not. that he is entecched and defouled with euyl / If shrewes than wolden preysen hem selfe / maye hit semen to hem that they ben without partye of tourment sith they ben suche / that the vttereste wickednes / that is to seye wicked shrewes Whiche is the vttereste & worste kinde of shrewdnesse ne defouleth ne entecheth not hem onely / but infecteth & enuenymeth grettly. And also loke on shrewes / that ben the contrary partye of good men / holde grete peyne felawshipeth & fouleth hem. For thou haste lerned a litell here by forn that alle thing that is and hath beyng. is one / and thilke same one is good / than is this the consequence / that hit semeth well that alle thing that is and hath beyng is good / That is to seyne / as who seith. that beyng and vnyte and goodnesse is all one / And in this maner it foloweth than that alle thing that fulleth to be good / it stynteth for to be and for to han ony maner beyng. Wherefore hit is that shrewes stynten for to be that they weren. But thilke other fourme of mankynde. That is to seyne the fourme of the body without sheweth that these shrewes weren whilome men / Wherefore whan they ben preuedy

and tourned into malice / certes therme they han forlorn the nature of mankinde / but so as onely toumte and pro-
Wesse maye enhaunsen euery man ouer mey / therme mote it nedes bee that shrewbes Whiche that shrewdnesse hath caste oute / of the condicion of mankynde / ben put vnder the me-
rite and deserte of mey / therme betideth it that if thou seest a Wighte Whiche that is transfourmed into vices · thou maiste not Wene that he bee a man. For if he bee ardaunte in Auarice and that he bee a rauenour by violence of fo-
reyne richesse, thou shalt seyne that he is like a Wolfe / and if he bee felonous and Withouten reste / and exercise his tonge to chidynges / thou shalt liken him to the houde / and if he bee a preuy albaitour hidy / and rioysseth him to ra-
uisshe by Wyles / thou shalt seyne him like to the foy Whel-
pis / And if he bee distempred and qualeth for Ire / Mey shalle Weney that he bereth the couraige of a Lyon. And if he bee dredefull and fleyngy and dredeth thin-
ges Whiche that ne oughten not to bee dredy / mey shalle holdy him like to the Herte · And if he bee slowe and astonyed and latche, mey shalle holdy hym like to ay asse And if he be lighte and vnstedfaste of couraige and chaungeth ay his studies / mey shalle holdy him like to the beirdes. And if he bee ploungedy in foule, and vnclene luxuries / he is Withholden in the foule delices of the folde folde. Therme folowith hit · that he that forleteth toumte / and prowesse · he forleteth to bee a man / sith he ne maye not passen in the condicion of Gody / he is tourned in to a beeste

Uela naricij ducis ¶ Et vagas pelago rates ¶ Eunis
appulit insule ¶ Pulchra qua residens dea ¶ Solis edi-
ta stirpe ¶ Illicet hospitibz nouis ¶ Tacta carmine pocula
Quos vt in varios modos ¶ Uertit herbipotens manꝰ

¶ Thus the Winde ariuedꝫ the sailes of Ulixes Duke
of the contreye of naricie· & his Wandring shippes by
the see in the fair Ile there as circes the fair goddesse dough-
ter of the sonne Dwelleth that medleth to her nelle gestes
Drinkles that he touchede & makedꝫ With enchantements. &
after that her handꝫ mightꝫ ouer the herbes. hadꝫ chaũgedꝫ
her gestes into diuerse maneres. that one of hem is couered
his face With the fourme of a bore/ that other is chaũgedꝫ
into a lyon of the cõtre of marmorik & his teth Warey.
that other of hem is newlꝫ chaũgedꝫ into a Wolf & howleth
Whan he Wolde Wepe / that other gooth dronairly in to the
hous as a tigre / of ynde/ but al be it so that the godlesdꝫ of
mezaury that is clepedꝫ the kingꝫ of archadie hath had mercy
of Ulixes the duc kesegedꝫ With diuerse craftꝫ & hath dis-
houndred him from pestilence of his ostesse· Algates the wi
Were & the maroñeres hadden by this drafftꝫ into her mou-
thes & dronkeꝫ the Wicketꝫ drenkes. they that Were Wareꝫ
as swyne / hadden by this chaũge her mete of kindꝫ for to
eten acornes of okes· None of their lymmes ne Dwelleth
With hem hoolꝫ / but they hadden loste the Voice and the bodꝫ.
onelꝫ her thoughte Dwelleth With hem stable that Wepeth
and lemailleth the monstruous chaunge that they suffren
O ouer lighte handꝫ as Who seyth / O feble andꝫ lighte
ys the handꝫ of Cyrcesse the enchaunteresse that chaungeth

the bodies of folkes into bestes. to regarde and comparison of mutacion that is maked by vices. ne the bestes of certes. ne be not mighty. For al be it so that they maye chaūgen the lymmes of the bodies. Algates yet they ne maye not chaungen the bestes. For Within is hid the strengthe and the vigour of men in the secre tour of her bestes/that is to seyn the strength of reason. but thilk venymes of vices to dealen to hem a may more mightily than the venim of the enchauntresse Cirtes. for vices ben so cruel that they passen and thurgh persen the corage Within. and thaugh they amoye not the body. yet vices woden to destroye men by Wounde of thoughte

Tum ego fateor inq̄. nec iniuria dici video vicios tam et si humani corporis speciem seruant. inbeluas tamen animoꝝ qualitate mutari. Sed quorū atrox sceleratag̃ mens tonquam pernicie sciunt. idipsum eis licere voluissem. Nec licēt inquit vti etc

I Hemme sayd I thus I confesse and am aknowe it qd I. ne I ne see not that men may seye/as by right that shrewes ben chaūged into bestes. by the qualite of her soules/al be it so that they kepen yet the forme of the body of mānes. but I wold not of shrewes of Which the thought cruel & Woody Wodeth alweye to the destruccion of goody men/that it were leful to hem to done that. certes qd sir ne it is not leful to hem as I shal wel shewe the in couenable place. but nathles if so were that thilk that men wene ben leueful to shrewes were bynomen hem. so that they ne might

not anoyen or done harme to goody men / Certes a grete partye of the payne / to shrewes shuldy bene allegedy & releuedy / For al be it soo that it ne seme credible thingy peraduenture to some folk· that it mote nedes be that the shrewes ben more Wretches and sely Whan they maye ful done and parfourme that they coueyten / than if they mighte not accomplisshe that they coueyten. For if soo be that it be Wrethchednesse to Wilney to done euil / than is it more Wretchednesse to Wolden done euil. Without Whiche Wolbyngy the Wretchedy Wille shulde languisshe Without effecte· Thenne sith euery of these thinges hath his Wretchednesse that ys to seyne Wille to done euil· and Wolbingy to done euil. it mote nedes be that they shrewes be constreyneday by the Vnselinesse that Willen and Wolden and performen felonyes and shrewdnesse. ¶ / I accorde me qdy I. but I desire grately that shrewes lostē sone thilke Vnselynesse· That is to seyne that shrewes Were dispoyledy of Wollingy to do euyl qd / So shulleny they quody ther soner peraduenture than they Woldest. or soner than they hem selfe Wone. For there nys nothingy so late in so short boundes of this lyfe that is long to abide. namelich to a corage inmortal· of Whiche shrewes the grete hope and high compassing of shrewdnesse is oft destroyedy. by a sodeyn ende / or they be Ware And that thing estableisshethe to shrewes. the ende of her shrewdnesse / for if that shrewdnesse makith Wretches. than moste he nedes be moost Wretche / that longeste is a shrewe / the Whiche Wicked shrewes Woldy I armyn aldermoste caytifs and Vnsely if her shrewdnesse ne Were finisshedy atte leste Wey by the Vtterest deth / for yf I haue concludedy soth of the Vnselinesse

of shrewdnesse than sheweth hit clerely that thilke wretchednesse is withouten ende / the whiche is certayne to bee perdurable. ℣. certes quod I this conclusion is hardy & wonderful to graunte. But I knolle welle that it accordeth moche to thinges that I haue graunted here biforn. ℘. Thou hastē quod she right estymacion of this / But whoso euer bone that hit be any hardy thing to accorde him to a conclusion . hit is right that he shewe that some of the premysses bey fals / or elles he moost shewe that the collacion of propsicions nys not spedeful to a necessarye conclusion And if it be not so / but that the premysses be graunted ther nys not why he shuldy haue the argument / for this thing that I shall telle nowe . ne shal not seme lasse wonderfull but of thinges that bey taken / also it is necessarye / as who seith / it folowdeth of that · whiche that is purposed biforne ℣. What is that quod I . ℘. certes quod she / that ye / that these wicked shrewes bee more blissfull or elles lasse wretches . that abyen the tourmentes that they haue deserued . than if no payne of Justice ne chastised hem · ne this ne seye I not nowe for that any man myghte thinke that the manere of men that ary shrewes bene corrigedy & chastigedy by vengeaunce / and that they bene broughte to the right weye by the drede of tourmente . ne for that they yeuen to other folkes ensample to fleen fro vices / But I vnderstande it yet in another manere · that shrewes bee more vnsely whan they bee not punisshed / Al be hit soo that ther ne be hady noo reson of lasse of correccion ne none ensample of lokinge / ℣. And what manere shall that bee qdy I other than hady be told here biforn / ℘. Haue wee not graunted

thēne qd̄ she. that goode folke bey blisful/ and shrewes be wretches/ B. Yis qd̄ J. Ph̄/ thēne qd̄ she yf ony goode were added̄ to the wretchednes of any wight nys he not more blisful than he that ne hath no medeling of goody ne his solitary wretchednesse. B. so semeth it qd̄ J. Ph̄. ¶ What saistow thenne qd̄ she/ of thilke wrecche that lacketh alle goodes/ so that no goody is medeled̄ in his wretchednesse for whiche he is a wretche/ that ther be yet another euil anneyed̄ and knyt to him/ shall not mery demen him more vnsely than thilke wretche of whiche the vnselinesse is releued̄ by the participacion of sōme goody. B. Whi shulde he not qd̄ J. Ph̄. thenne certes qd̄ she han shrewes whan they be punysshed̄ somwhat of goody annexed̄ to her shrewdnes That is to seyne the same peyne that they suffren/ that ys goody by the reson of Justice. and whan thilke same shrewes escapen without tourmente/ thenne han they yet somwhat more of euil yet ouer the wickednesse that they han wony. that is to seyne defaute of peyne the which thou haste graūted is euyl for the deserte of felonye. b. I ne may not denye it quod̄ J. Phīa. Moche more thenne quod̄ she ben shrewes vnsely/ whan they ben wrongfully deliuered̄ from peyne. than whan they ben punysshed̄ by righteful vengeance. But this is open thing and clere that hit ys right that shrewes ben punysshed̄. and hit is wickednesse and wronge whan they escapen vnpunysshed̄. Boecius/ Who myghte denye hit quod̄ J. Phīa. But quod̄ she maye ony man̄ denye that alle that is right ne ys goody. And also the contrarie that all that is wrong is wicked̄. Boecius. certes quod̄ J these thinges ben clere ynough

And that we han concluded here by forn. But I pray the
telle me if thou accordest to leten no torment to the soules
after that the body is ended with the deth that is to seyn
Understandestow ought that soules han any tourment af-
ter the deth of the body. P. Certes quod she & that right
greet. Of whiche soules quod she I trolle that some bene
tourmented by asprenesse of peyne. And soules I trolle
bee chercised by a purgyng mekenesse. but it is not my
conseylle to determyne of these peynes. But I haue tra-
uailled and told yet hidercto for thou shuldest knowen
that the mowing of shrewes. whiche mowyng the semeth
to bene vnworthy nys noo mowyng. And elle of shrewes
of whiche thou pleynedest, that they ne were not punysshed
that thou woldest see or they ne were neuer moo without
the tourmentes of her wickednesse. And of the lenger
mowyng to done auk, that thou preydeste that it might sone
bee ended. And that thou woldest seyne lerney that hyt
shuld not longe endure. And that shrewes bee more vn-
seky if they were of lenger during, and moost vnsely yf
they were perdurable. And after this I haue shewed the
that more vnseky bene shrewes whan they escapen without
her rightfull peyne. than whan they bee punysshed wyth
rightfull vengeance. And of this sentence folowetth hyt
that thene be shrewes constreyned acte laste with greuous
tourmentes whan-mey wene that they be not punisshed. &
whan I considere this resons quod I. I ne trolle not that
mey seye ony thing more trewly. & yf I tourne ayeyne to
the studies of mey. who is he to whom I shuld seme that
he ne shuld not onely leuen these thynges but gladely

herkeyn hym/ Ep. Certes qd̄ she so it is/but meyn maye not/ for they han their eyen̄ so wont to the derkenesse of erthely thinges· that they ne may not liften̄ vp to the light of clere stedfastnes· but they be like to beistes of whiche the night lightneth her lokinges· and the day blindeth hem· for whan men loken not the ordre of thinges but her lustes or talentes They wene that eyther the leue of wolwyng to do wickednes or ellis the escapyng without̄ payne be welefull. But considere the Juggement of the perdurable lawe. for if thou conferme thi couraige to the beste thinges/thou ne hast noo mede of no Jugge to yeue the price or mede/for thou hast ioyned̄ thi self to the moost excellent thing. And̄ if thou haue enclined̄ thi studies to the wickied̄ thinges ne seke no foreyne wrekker oute of thy selfe/ For thou thi selfe haste thrist thi self/in the wickied̄ thinges like as thou mighteste loken by dyuerse tymes the foule erthe and̄ the heuene And̄ that all other thinges stinten̄ fro without̄/ so that thou ne saye no thinges more· therme shuld̄ it seme to the as by only reson of loking/that thou were now in the sterres and̄ now in the erth. But the people ne loketh not on these thinges. What therle. shal we than approchen vs to hym that I haue shewed̄ that they be like to beestes/and̄ wilte thou seye of this yf that a man̄ had̄ all forlorn̄ his sight And̄ hadd̄ all forgeten that he euer salde And̄ wened̄ that noo thing ne failled̄ him· of the perfection of mankynde. Nolde therme wer whiche that myghten̄ sene the same thynges/ wold̄ ther not seyne and̄ wene. that he were blynd̄/ Ne also ne accordeth not the people to that that I shalle seyne/the whiche thinḡ ys susteyned̄ by a strong

foundement of Reason. That is to seyne that more vnsely bene they that done Wrong to other folke than they that the Wrong suffre. ℣. I wold here thilke same reason quod I. P. Denyest thou quod she that alle shrewes ne bene worthy to hay tourmente. ℣. Naye quod I. P. But qd she I am certayne by many reasons that shrewes bene vnsely. ℣. It accordeth quod I. Phia. Therme ne doubtest thou not quod she that thilke folke that bene worthy of tourment that they ne bee wretches. ℣. It accordeth well quod I. P. If thou were thene sette a Jugge or a knower of thinges whether trowest thou that men shuld tourmenten hem that hath doo Wrong or ellis hem that suffred the Wrong. ℣. I wiste not quod I that I nold doo sufficiant satisfaction to hem that haue suffred Wrong by the sowle of hem that hath done Wrong. Phia. Therme semeth hit quod she that the doer of Wrong is more wretche than he that suffred the Wrong. Boecius. That sholdeth well quod I. Phia. Therme quod she by these causes and by other causes that bee enforced by the same wote that filth or synne by the propre nature of hit maketh hem wretches. And hit sheweth well that the Wrong that men done nys not the wretchednesse of him that the Wrong receyueth but the wretchidnesse of him that doth the Wrong. But certes quod she these oratours or ellis these aduocates done alle the contrarye for they enforcen hem to commoeue the Jugges that hay pyte of hem that hay suffred and recyued the thinges whiche that hen greuouse and aspre. And yet men shuld haue more Rygtfully pyte of hem that dons the greuaunces and the Wronges, The whiche

shrewes hit were a more couenable thyng that the accu-
sours or the Aduocates not woth but pitous and abo-
nair ledey shrewes whiche that hay doy wrong to the
Juggemēt, like as mey ledey seke meñ to the leche for that
they shuldey sekey oute the ualadie of syme by torment.
And by this couenañte eyther entent of the Aduoca-
tes shuldy cessen ny all. or eks if thoffice of the aduocates
wolde better prouffitey to mey. Je shuldy be tournedy ny to
the habite of accusacion. That ys to seyñ they shuldy accu-
se shrewes and not excuse hem. And eke the shrewes hem
selfe it were leuefull to hem to sene at ony clifte the tex-
tue whiche that they hay forletey. And that they sallen
that they shuldy putte adwne the filthes of her vices. by
the tourmentes of peynes they ne oughtey not wyght for
the recompensacion for to gete hem bouke and prouffesse whi-
che that they hay loste. demeñ and holdey that thilke pey-
nes weren tourmentes to hem. And eke they wolden re-
fuse the attendence of her aduocates and taken hem to her Ju-
ges and her accusours. For the whiche hit betideth that
as to the wyse folk there nys no place letey to hate that ys
to seyne. that hate ne hath no place amonges wisemeñ for
nos wighte wole hatey goody meñ. But if he were ouer
mocche a foole. And for to hatey shrewes. hit is noo Re-
son. for right as languyssheng ys maladie of body right
so ben vices and syme maladie of courage. And so as
we ne demey nought that they whiche that ben seke of
theire body. ben worthy to ben hatedy but rather worthy
of pyte. Well more worthy not to ben hatedy. But
for to ben hatedy in pyte. ben they of the whyche the

thought is constreyned by felonous wickednesse· that ys more cruel than ony languisshing of body

Quid tantos iuuat excitare motus Et propria fatū sollicitare manu Si mortem petitis. propinquat ipsa Sponte sua uolucres nec remoratur equos Quos serpens. leo. tigris ursus. aper etc

What deliteth you to excite so great mouynges of hatredes & hastē & busien the fatall disposicion of youre deth with youre propre handes. that is to seyn by battailles or contectes· For if ye ayen the deth, hit hasteth him of his owne will, ne deth ne tarieth not his swifte horse· And the men that the serpentis and the lyon and the tigre and the bere & the bore seken to sleen with her teth yet thilk same men seken to sleen euerich of hem other with swerde· loo for these maneres hem diuerse and discordant they moeuen vnrightfull oostes and cruell batailles and wilnen to perisshe by enterchaūgyng dartes. but the reason of the cruelte is not ynough rightful· Wil ye wel than yelden a conuenable guerdon to the desertes of men. loue rightfully goodly men & haue pyte of shrewes

Sic ego inq̄ que sit vel felicitas vel miseria in ipsis proborum atq; improborū meritis constituta. ꝟ in hac ipsa fortuna popilari etc

This I see wel quod I eyther what blisfulnesse. or elles what vnselinesse is establisshed in the desertes of

goody men and of shrewes but in this ille fortune of the peple I see somwhat of goody & somwhat of euil, for no Wiseman hady not leuer be euiledy pore and nedy and namelees thany forto dwelley in his Cite and flowry of richesse and be redoutable of honour and stwong of polder. ffor in this wise more clerkly and witnessfully is thoffice of wyse men treatedy thany the blissfulnesse of polder & gouernours is, as it were shady amonges the peples that be neyghbours and subgittis sith that namely prison, lashe & these other tormentes of lashful peynes be rather oshedy to felony Citezenes. For the whiche felonous Citezenes the peynes be establisshedy more thany for goode peple. ¶. Therme I merauaile gretly qdy I whi that the thinges be so mysse entrechaugedy that tormentes of felonyes pressen & confoundy goody peple and shrewes rauesshy medes of fortune, & keepy myn honours & grete estates. And I desire eke for to weteny of the, what semeth the to be the reson of this so wrongful a confusion. For I woldy wonder welk the lasse, if I trowedy that al thinges were medledy with fortunouse happe But now crepith & encreshith myne astonyengis Gody gouernour of thinges that so as Gody yeueth ofte tymes to goode men goodes & myrthes and to shrewes euils & aspre thinges & yeueth ayein to goode folke hardnesse & to shrewes he graunteth keepy her wille, & that they desiren, what difference may ther be betwone that that gody doth, & happe of fortune yf men knowe not the cause whi it is. ¶. Ne hit is no merauaile quody she, though that men wenen that ther be some what folissh and confuse thing the reason of the ordre is vnknowen, but ask though that thou ne knowe not

the cause of so grete a disposicion. Natheles for as moche as god the goode gouernour attempreth and gouerneth the Worlde, ne doubte ye not that al thinges ben done a right

Si quis arcturi sidera nescit. Iacent q; crebris pulsibꝫ aera. Propinqua summo cardine labi. Nemo miratur flamina chori. Cur legat tardus plaustra bootes. Li; tus frementi tundere fluctu. Mergat q; feras equore dāmas. Nec nimis dura frigore molem. Cur nimis sceleres explicet artus. Feruente phebi solium estu. Legem stupebit etheris alti. Hic enim caulas cernere promptum. Palleant plene cornua lune etc

Who so that knowe not the steres of Nature tornedy to the souerayne centre or point. That is to seyn tor; nedy nigh to the souerayn pole of the firmament, and Wote not Whi the steere Boetes passeth or gadreth his Waynes and drencheth his late flambes in the see. And Why that Boetes the steere vnfoldeth his ouerswift arisinges thenne shall he Wondren of the lasse of the high ayer. And eke if that he ne knowe not Whi that the hornes of the ful mo; ne Waxen pale q infecte by the boudes of the derke night, and holde the mone derk q confuse discouereth the steeres that she hadde couered by her clere visage, The comune errour moe; ueth folkes q maketh Wexe her basins of brasse by thilke strokes, that is to sey that ther is a maner peple that highte Cotilanders that Weneth that Whan the mone is in the eclip; se that hit hee enchaunted. And therfore for to rescolle the Mone, they beten her basyns Wyth thilke strookes

Ne noo may ne wondreth why the blastes of the wynde chorus letey the stroundes of the see by quakyng flodes / Ne noo may ne wondreth why the weighe of the snowe hardedy by the colde is resolueds by the brennyng hete of phebus the sonne / For here seey men redily the causes . but the causes yhidde that is to seyn in hyeuene troubley the brestes of mey / the meouable peple is astonyeds of alle thinges that comey sield & sodenly in your age / but the troubly errour of oure ignorance depteds fro vs so that if they wisten the cause why that suche thinges betidey . certes they shuldey esse to seme wondres

Ita est inq̃ . sed cum tui muneris sit latenti rerum causas euoluere uelatasq; caligine explicare rationes Quelo vti hinc decernas . q̃ hoc me miraculum maxime perturbat . edilleras . Tum illa paulisper etc

Thus it is quod I . but so as thou haste yeuen or byhighte me to vnwrappe the hydde causes of thinges and to discouere me the reasons couered with derkenesse I pray the that thou deuise & iugge me of this matier . & that thou doo me to vnderstande hit / For this myracle of this wonder troubleth me right grettly / And therme she a litel what smylyng saide . Thou clepest me quod she to telle that is grettest of alle thinges . that mollen lene axedy / And to the whiche question vnmethe is there ought ynough to lauen hyt / As who seyth . Vnmethe is there ony thing to answere perfytely to thy questiony / For the matere of hit ys suche . that why oo doubte is determined

and̄ autte albeye/there Wayen other doubtes Without nom=
bre/Right as the hedes of Idre the serpent Wayen the Whi=
che serpent Hercules slough/ne there ne Were noo manere
ne none ende/but if a Wighte constreyned the doubtes by
a right liuely and̄ quyk fire of thoughte. That is to seyn̄
by Vigour and̄ strengthe of Witte / For in this matiere
men Weren Wonte to maken questyons of the simplicite of
the purueance of god and̄ of the ordre of destyne and̄ of
sodeyne happe. and̄ of knowyng of predestinacion Dyuyne
And̄ of the libertē of frewille/ The Whiche thinges thou
thi selfe appercyuedest Well of What Weighte they ben̄. but
for as moche as the knowynges of these thinges is a ma=
ner porcion or medycine to the/al be hit soo that I haue li=
telle tyme to doon̄ hit/yet neuertheles I Wold̄ enforcen me
to shewen̄ somē What of hit/But al thaugh the norisshin=
ges of dite of musike deliteth the/thou muste suffren and̄
forberen a litell of thilke delite. While that I Weue to the
resons knyett by ordre. And/As it liketh to the quod I so do
Philia/ Tho spacke she right as by another bygynnyng e
sayde right thus. The engendrynge of alle thinges quod she
and̄ alle the progressions of meouable nature/and̄ al that
meoueth in ony maner. taketh his causes/ his ordre and̄
his fourmes of the stablenesse of dyuine thought / And̄
thilke dyuine thoughte that is sette and̄ put in the toure
That is to seyne. in the heighte of the simplicite of God̄
Stablissheth many maner guises to the thinges that ben̄
to doon̄. The Whiche maner Whan that men loken it in the
pure clernesse of the dyuine Intelligence ys clepedy pour=
ueyance. But Whan thilke manere ys Referred by

mey to thinges that hit meoueth or disponeth thay of olde mey hit was cleped destenye. the whiche thinges if that ony whighte lokeith welle in his thoughte / the strength of that one and of that other he shall lightly mowe sene, that these two thinges bene diuerse. For purueyance ys thilke diuyne reason / that is establissched in the souerayn prynce of thinges / the whiche purueyance disponeth alle thinges. But certes destenye is the disposicion and the ordenaunce clauyng to meouable thinges / by the whiche disposicion the purueyaūce limiteth alle thinges in her ordre. For purueyance embraseth alle thinges to kepe all thaugh they bee diuerse / and al thaugh they bee infinite But destiny certayn departeth and ordeyneth alle thynges singlerly and diuydeth in meouing in places, in formes / in tymes as thus. late the vnfolding of temporal ordenaūce assembled and conedy in the loking of the diuine thought bee cleped purueyance. and thilk same assembling & oonyng diuidedy and vnfoldy late that bee called destenye. And al be hit soo that these thinges bey diuers / yet nauerthles hangedy that one of that other. for why the ordre destynale proceedeth of the simplicite of purueyaūce For right as a werkman preordeyneth in his thoughte the fourme of a thing that he wole make and meoueth the effecte of the werk / And ledeth that he hadde loked before in his thought simply & presently by corporal ordenaūce. certes right so god in his purueyance disponeth singlerly & stably the thinges that bee to doy / but he administreth in maneres & in diuers times by destiny thilke same thinges that he hath disponed / thrue whether destenye bee exercised

eyther by some dyuyne spirites seruauntes to the dyuyne purueaūce/or els by som soule·or els by al nature seruyng to god/or els by the celestial moeuinges of sterres/or ellis by the vertue of angelles. or els by dyuerse subtilite of deuils/or els by ony of hem·or els by hem all/ the destinall ordenaūce is wouen and accomplisshed·Certes it is open thing that the purueaūce is ay vnmeouable & simple forme of thinges to done/ And the meonable bonde & the temporal ordenaūce of thingis whiche that the dyuine simplicite of purueaunce hath ordeyned to done that is desteyne/ For whiche it is that al thingis that hen put vnder desteyne hen certes subgiettes vnto purueaūce. to whiche purueaūce destenye it self is subgiett & vnder/but some thinges hen put vnder purueaunce that surmounten the ordinaūce of destine. and tho hen thilke that stably hen fixed nigh to the first godhed they surmounten the ordre of destynale mouablete. For right as cercles torneñ aboute a same centre or aboute a poynte/thilk cercle that is Imerest or most With in/he ioyneth to the simplesse of the mydel/& is as it were a centre or a poynte to that other cercles that torneñ aboute him·& thilk that is vtterest compassed by a larger enuironyng is vnfold by larger spaces/in somoche as it is fertherest fro the mderest simplicite of the point·& if ther be ony thing that limiteth & felaushippeth him self to thilk mdel point/it is gstreyned into simplicite. that is to sey into vnmouablete·& it cessith to hen shad & to flitte diuersly/right so by semblable reson thilk thing that depteth forther fro the first thought of god/it is vnfolden & also submitted to greter bondes of destyne/and in somoch is the thing more free

and lobse fro dignite, as it apeth and holdeth nere to thilke Centre of thinges. That is to seyne to god. And if the thing cleueth to the stedfastnesse of the thoughte of god and bee Without meouyng. certes it surmounteth the nycessite of destenye. Thene suche comparison as is stirling to vnderstanding and of thing that Was engendred to thing that is of tyme to eternite. And of the circle to the centre right so is the ordre of meouable destyne to to stable simplicite of puruеyance. Thilke ordenance meoueth the hyuen and the sterres and attemprith the elementes to gedre among hem self. and transformeth hem by entrechaungeable mutacion. And thilke same ordre neweth ayeyne alle thinges growing & falling a dowe by semblable progressions of seedes and of sexus. That is to seyn male and female. And this ilke ordre constreyneth the fortunes & the dedis of men by a bande of causes not able to bee vnbounden. The Whiche Destynale causes Whan they passen oute fro the begynnynges of vnmeouable puruеyance hit mote nedes bee that they ne bee not mutable. As thus. bee the thingis Well gouerned if that the simplicite dwelling in the dyuyne thoughte sheweth forth the ordre of causes vnable to bee bowed. And this ordre constreyneth by the propre stablete the meouable thinges or elles they shulden flete folkly. For Whiche hit is that thinges semen confuse and trowblye to vs men. For wee ne mowen not considere thilke ordenaunce. Nouertheles the propre maner of euery thing dressing him to god disponeth hem all. For there nys noo thing done for ayll. for thilke thing that is done by Wicked folk nys not done for ayl. the

Whiche shrewes as I haue shewd ful plenteously seke good
But wickedy erroure mystorneth hem/ ne the ordre comyng
fro the point of souerain goody ne encline th not fro his by-
gynnyng/ but thou maist saye What vnrest may ben a wors
confusion thene that goode men han somtime aduersite and
somtime prosperite/ & shrewes han nold also thinges that they
desiren & nold thinges that they haten/ Wher men lyue nold
in suche holnesse of thought. As who seith· he men nold so
wise/ that suche folk as they demen to be goody folk or shre-
wes. that it mote nedes be that folk be suche as they weren
But in this maner domes of men discordeth/ that thilke
men that some folk demen worthy of mede. other folk deme
hem worthy of torment/ but take vs gralle I suppose that
som man may wel deme or knowe the goode peple & the bad
May he thene knowe & seen thilk Inmerest attempance of co-
rage as it hath be wont to be seyd of bodies/ as who seyth
May a man spoken of complexions & attemperance of bo-
dies/ ne it ne is not/ as who seith but it is like a mervaile
or a miracle to hem that ne knowen it not· Whi that swete
thinges be couenable to som bodies that ben hole/ & to some
peple bitter thinges be couenable· & also Whi som people ben
holpen with light medicines/ & some peple ben holpen wyth
bitter medicines/ but natheles tho that knowen the maner &
the attemperance of hele & of maladie ne mervaileth it noo
thing/ but what other thing semeth hele th of corages but
bounte/ and what other thing semeth maladie of courai-
ge but vices/ Who is eks keper of good and driuer abey
of euyl / but God the gouernour and ledder of thought-
es . The whiche God whan he hath beholden from the

high toure of his puruieaūce / he knowyth what is conenable to ony wight / and yeueth hym that he wote well that is conuenable to hym · lo herof cometh and herof is done this myracle of the ordre destynable / what god that all knowyth doeth suche thinges of whiche thinges vnknowynge folk ben astonyed . but for to constreyne as who seith but for to comprehende and telle a selue thinges of the dyuine depsnesse / the whiche that mannys reason may vnderstande · Thilk may that thou woneste to bene right juste & right lepynge of equite . the contrarye of that semeth to the dyuine puruieaūce that all wote / And lucan my familier telleth that the victorious cause liked to the goddes / and the causes ouercomen liketh to caton / Therme what soeuer thou maiste sent that is done in this world vnhoped or ellis vnknowen / certes hit is the right ordre of thinges But as to thy wicked opynyon / hit is a confusion / but I suppose that some may be so wele thewed that the dyuyne Juggement and the Juggement of mankynde accordeth hym to geder of hym / but he is so vnstidfaste of courage · that if ony aduersite come to hym / he wole forletey perauenture to contynue Innocencie / by the whiche he ne maye not wythholden fortune / there the wise dispensacion of god spareth hym the whiche may aduersite might empeyre . for that god wille not hem to trauaille / to whom that trauaile nys not conenable . Another may is parfyte in all vertues and ys ay holy may and nygh to god so that the puruieance of god wold arme that it were a felonye that he were tollyched with ony aduersitees · so that he wole not suffre that suche a may be with ony bodily maladye meeued . But

so as sayde the philosophre, the more excellent is by me sayde my grete that vertues han edefied the body of the holy man, & of the tyme it betideth that the some of thinges that bene to done is taken to gouerne to good folk, for that the malice habondant of shrewes shuld bene abated, and God yeueth and departeth to other folk prosperites & aduersites, as medeleth to kepe after the qualite of her couraigis, and remordeth some folke by aduersites, for they ne shuld not waxen prowde by long welefulnesse, and other folk he suffreth to bee trauailled with hard thinges for that they shuld confermen the vertues of couraige by the exercitacion of vsage of prainer. And other folke dreden more than they oughten the whiche they myghten well kepen, & some dispise that they mowe not kepe. And thilk folke god leadeth into experience of hem self by aspre & sorouful thinges And many other folke haue brought honourable renomes of this world by the price of glorious deeth. And some men that ne mowe not bene ouercomen by tourment, han yeuen ensample to other folke that vertue may not bene ouercomen by aduersites, And of alle these thinges there nys noo doubte that they ne bene done rightfully and ordenly to the parfyte good of hem to whom wee sene these thynges betyde. For certes that aduersites cometh somtyme to shrewes, and somtyme that they desiren hit cometh of these forsaid causes & of sorouful thinges that betiden to shrewes Certes noo man ne wondreth, for al men wene that they han deserued hit, and that they ben of wicked merite, of whiche shrewes the tourmente agasteth somtyme other to done felonyes, and somtyme it amendeth hem that suffreth

the tormentes/ & the prosperite that is yauen to shrewes. sir; with a grete argumēt to goode peple/ what thing they shulde demen of thilke welfulnes. which prosperite men seen of the serue to shrewes/ in which thing I trowe that god dispeseth For yauenture the nature of som man is so outhowbing to euil & so vnsouenable that the nedy poure of his housholdy might rather agreue him to done felonies. & to the maladie of him godz putteth remedie to yauen him richesse. & some other man beholdeth his conscience defouledy with synnes and maketh compison of this fortune & of him self/ & dredeth yauenture that the blisfulnes of whiche the vsage is Joyful to him. & the lesing of thilke blisfulnes ne be not sorowful to him/ & therfore he wolde chaunge his maneres. & for he dredeth to lese his fortune he forleteth his wickednesse. to other folkes welfulnesse is yauen vnworthily/ the whiche ouerthrowweth hem into destruccion that they han deserued. & to som other folke is yauen power to punissen for that hit shalbe cause of continuacion & exercising to goode folke & cause of torment to shrewes. for as there nys none alliance betwix goode folk & shrewes. ne shrewes ne mowe not accorden among hem self/ And why not. for that shrewes discorden of hem self by her vices. the whiche vices all to rendey her consciences and done oftyme thinges the whiche thinges whan they han done hem/ they deme that tho thinges ne shuld not han be done. for which thing the soueraun purueiance hath maked oftyme miracle. so that shrewes han maked shrewes to ben goode men/ for whan that som shrewes seen that they suffre wrongfully felonies of other shrewes/ they waxen eschaufed in to hate of hem that annoyed

hem and vebourney to the fruyte of vertue. than they studi-
ey to be vnlike to hem that they hay hated. Certes onely is
this the dyuine might. to the whiche might. euils ben than
good. Whan it vsith the euils couenably & draweth out the
effecte of ony good. as who seith that euil is good onely
to the might of god. for the might of god ordeyneth the
euil to good. for one ordre enbraceth al thinges. so that what
right depteth from the reson of thilke ordre that is assig-
ned to him. algates yet he slideth into another ordre. so that
nothing is leueful to folie in the royame of diuyne purue-
ance. as who seith nothing is without ordenance in the roy-
ame of diuine purueance. sith that the right strange god
gouerneth al thinges in this worlde. for it is not leefull
for men to comprende by witte ne vnfolden by worde al the
subtil ordenance & the disposicion of the diuine entent. for
only it ought to suffise to hay loked that god him self ma-
ker of al natures ordeyneth al thingis to good while that he
hasteth to withholde the thingis that he hath maked into his
semblance that is to seye forto withholden the thingis into
good. for he him self is good. he chasith out al euils fro the
hous of his comunaltees by the ordre of the necessite des-
nable. for which it folweth that if thou loke the purueance
ordening the thingis that men weney be outrageous or habon-
dant in erthes thou shalt not seen in no place no thing of
euil. but I see now that thou art charged with the weighte
of the question & wery with lengthe of my reson & that thou
abidest som swetenes of songe. take thine this draught. &
whan thou art wel refressed & refecte. thou shalt bee more
stedfaste to stye into higher questions or thinges

Si vis celli iura tonantis. Pura colere cernere mẽte
Aspice summi culmina celi. Illic iusto federe rerum.
Uetterem seruant sidera patrem etc

If thou wise wolt demey in thi pure thought the righ-
tes or the lawes of the high thonder. that is to sey of
gody. loke thou ꝛ beholde the heightes of the soueravn heuen
there liepen the steores by rightful allaũce of thinges her ol-
de pres. the sone meoued by his wdy fire/ ne distourbeth not
the colde cercle of the mone. ne the steore clepedy the beer that
enclineth his rauisshing courses aboute the soueravn heighe
of this Worlde. nys neuer Wesshey in the depe Westrey see. ne
coueyteth not to diey his flambes in the see of the ocian.
Al thaugh he see other steores ploũged in the see. ꝛ that the
steore hesperus bodeth ꝛ telleth albey the late nightes/ ꝛ lu-
cifer the steore bringeth ayein the ekre daye. Andy thus
makieth loue entrechaũgeable ydurable courses. ꝛ thus ys
discordable bataile put out of the coltre of steores. this ac-
cordance attempreth by maners euenlike the elementes/ that
the moyst thinges striuyng With the drie thinges yeue pla-
ce by stoũdes ꝛ that the colde thinges ioyneh hem by feith
to the hote thingis ꝛ that the light fire ariseth into the heighe
andy the heuy erthes aualey by her Weightes. by these same
causes the floury yere yeldeth swete smelles in the first somer
seasoy Warming/ ꝛ the hote somer drieth the cornes/ Andy
Autũpne cometh ayeine heuye of apples/ Andy the fleting
rayne bedeweth this Wynter. This attempraũce norisseth
ꝛ beyngeth forth all thingy that liveth lyfe in this Worldy
Andy thilke same attempraunce Vauesshyngy. hydeth

and bynymmeth & dreccheth vnder last deth/ alle thinges that ley boun/ among these thinges sieteth the high maker king & lord/ welle & begynnyng lalde & wise iugge to done equite. & gouerneth & enclineth the brideles of thinges/ and the thinges that he stereth to gone by meouyng he wyth; dralbeth & aresteth & affermeth the meouablenes or wan; dringes. for if that he ne alleth not ayeyn the right goinge of thynges. & if that he ne constreyneth hem not eftsones into woides enclineth. the thinges that ley nolde continueth by stable ordonaunce they shulden deyen from her welle/ That is to seyne fro her begynnyng/ & falleth that is to seye tourneyn into nought. This is the comune loue to alle thinges And alle thinges axen to lee holden by the fyne of goode. for els ne myghten they not lasten/ if they ne come not eftsones ayeyn by loue retorneth to the cause that hath yauen hem beyng. that is to seyne gode

Jam ne igitur vides quid hec omnia que diximus consequantur. Quid nam inquit. Omnem inquit etc

I Estolde not than What thing folowyth al the thingis that J haue sayde. B/ What thing qd J/ P. Certes qd she al vtterly that al fortune is goode/ B/ And holde may that be qd J/ P/ nolde vnderstande qd she/ so as alle fortune whether so it be ioyful fortune or aspre fortune/ ys eyther yauen by cause of guerdonyng/ or els of exercisyng of goode folke or bicause to punissh or ellis to chastisen the shrewes. thene fortune is goode. the whiche fortune is certeyne that hit lee eyther rightfull or ellis prouffitable/ B.

Forsoth this is a ful lery reson qd J/ & if J considere the purueañce & the destine that thou taughtest me a litil here biforn/this sentence is sustened by stidfast resons·but if it falle so the late bs nōbre hem amōg thilk thinges of which thou seidest a litil here bifore that they ne were not able so be boned so the peple·p/whi so qd she·b/for the comune word of men qd J vsith amysse the maner speche of fortune· & seye oftyme that fortune of som wight is wicked·p/wil sow thenne qd she that J approche a litil to the wordes of the peple so that it seme not so hem that J be oùmoch deyned as fro the vsage of mākinde/b·as thou wilt qd J/p·wenestow not qd she that al thing that plaiseth is goode·b/yis qd J p·excepte al thing that exercith or corrigith·it plaiseth·& J confesse wel qd J·p·they is it goode qd she/b/whi not qd J/p/but this is the fortune qd she of hem that eyther be put in vertu/& batailen ayenst aspre thingis·or elis of hem that encline & decline fro vices & takeñ the wey of vertue b·this ne may J not denye qd J/p/but what seistow of the mery fortune that is yeuen so goode peple in guerdon/demeth ought the peple that it be wickedy·b·nay forsoth qd J but they deme as it is soth/that it is right goody·p·what seist thou of the other fortune qd she/that al thaugh that it bee aspre & restreyneth the shrewes by rightful tormēt/weneth ought the peple that it be goody/b·nay qd J/but the peple demeth that it is most wretchedy of alle thinges that may bee thoughte·Philia. Ware nolde andy loke wel quody she leste we in folowing the oppinion of the peple·haue confessed andy concludedy thyng which that ys vnable so bey boned so the peple/Boecius. What ys that quody J

Ph. Certes qd she it folowith or cometh of thingis that ben
graūtedy that al fortune What so euer it be. of hem that ey-
ther be in possession of vertu/ or elis in the purchasing of ver-
tue. that thilk fortune is goody. & that al fortune is right
wickedy to hem that dwelle in shrewdnes. As who seith/ &
thus woneth not the peple. B. that is soth qd I. alle it so
that nomay dar confesse it ne knowe/ Ph. Why so qd she/ for
right as a strong man ne semeth. not to a lusshey/ or disdai-
ney as oftyme as he heryth the noise of the batayle. Ne also
it semeth not to the wiseman to leuey it greuously as ofte
as he is led into strif of fortune/ for both to that one may &
eke to thilk other/ thilk difficulte is the mater to that one
may of encrease of his glorioy renome. & to that other may
to conseruе his sapiēce. that is to seye to the asprenes of his
estate. for therfore is it called vertu/ for that it fustenеth &
enforceth by his strengthes/ so that it nys not ouercomen by
aduersitees. ne certes thou that art put in encrease or in the
heighe of vertu/ ne hast not comen to fleteny/ With delices. &
forto walkey my bodily lust. thou folwest or plantest a full
egre batayle in thy corage ayenst euery fortune. for that the
sorouful fortune confonde the not. ne that the merry fortune
ne corrupte the not/ occuppe the meane by stedfast strengthes
For al that euer is vnder the meane/ or al that ouerpassith
the meane dispiseth welfulnes/ As who seith. it is vicioy
Andy ne hath no mede of his trauaile/ for it is sett in your
hande. As who seith it lieth in your power. What fortune
you is leueste. that is to seye goody or euil/ for alle fortune
that semeth sharp or aspre. if it ne exercise not the goody
folk ne chastiseth the wickedy folk it punysseth

Bella bis binis operatus annis. Ultor atrides phry-
gieumis. Fratris amissos thalamos piaut. Ille dū
gaye dare vela classi. Optat ꝛ vētos redimit cruore ꝛc

The Wreker atrides that is to seyne Agamenon that
wrought & continued the batailes by ten yere/recou-
red & purged in Wreking by the destruccion of Troye. the
lost chambres of mariage in his brother/that is to seye that
Agamenon Wan ayein Elene that Was menelay Wyf his
broder. in the meane While that thilk agamenon desired to
yeuen sailes to the grekes nauie/& brought ayein the Wyn-
des by blody. he Unclothed him of pite of fader. and the sory
prest yeueth in sacrefising the Wretched kitting of the throte
of the doughter/that is to seye that agamenon lete kitte the
throte of his doughter by the prest to maken aliaūce Wyth
his goddes/& forto han Winde With Whiche he might Wern-
den to troye/Itacy that is to seye Ulixes kepte his felaws
ylorn. the Whiche felaws the fiers poliphemy ligging in his
grete caue had freten & deynt in his empty Wombe/ But
nathles poliphemus Woody for his blinde Visage yealde to
Ulixes ioye by his sorowful teeres. that is to seye that Uly-
es smote out the eye of poliphemy that stode in the forheed/
for Whiche Ulixes hady ioye Whan he say poliphemy Weping &
blinde. Hercules is celebrable for his harde trauaile. he dau-
ted the proude centaurus half hors half man/& birafte the
dispoyling fro the cruel lyon. that is to seye he slough the
lion & birafte him his skyne/he smote the apples of the Wa-
king dragon. & his hande Was the more heuy for the goldey

metal. he drough entred the houde of helle by the triple cheynes
The ouercomer as it is sayd hath putte an vnmeke lord
fodder to his cruel hors. that is to seye hercules slough dy-
omedes & made his hors to freten him / & he hercules slough
Idra the serpent & brent the lernym. And achild the flood
defouled in his forhede dreynt his shamefast visage in hys
stroundes / that is to seye that achileus coude transfigure him
self into diuerse likenesse / And as he faught with hercu-
les atte last he torned him into a bulle. & hercules brake of
one of his hornes. & he for shame hid him in his riuer. &
ouer that he hercules caste adoun Anthius the geant in the
stroundes of libie / And thus appaysed the wrathes of eu-
ander / that is to seye that hercules slough the monstre cacy
& appeased with that deth the wrath of euander. & the bris-
teled boor marked with tomes the shulders of hercules the
whiche shulders the hye cercle of heuen shulde thrist. And
the last of his labours was that he sustened the heuen vpon
his neck. vnbolded & he deserued eftsones the heuen to be
the last ende of trauaile / goth now they ye strong men ther
as the grete ensample leedth you. o nyce men why make
ye your backes / As who seith. O ye slowe & delicate men.
Why see ye aduersitees & ne fighten not ayenst hem by ver-
tue to wynnen the mede of heuen. For the mede ouercomen
yeueth the steres / That is to seyn that whan that erthely
lust is ouercomen. a man is maked worthy to the heuen

Explicit liber quartus
Incipit liber quintus

Ierat oracionis cursum ad alia quedã tract
tanda atq; expedienda uertebat. Tum ego. uera
quidem inq; exortacio tuaq; prius auctoritate etc

She had sayd & tourned the cours of her reason to
som other thinges to be treated & to be spedd, ℭ.
These sayde I. Textes right ful is thyne amonesting and
ful digne by auctorite, but that thou saidest Whilome that
the question of the Diuine purueance is enlased With ma,
ny other questions. I Understande Wel & proue it by the sa,
me thing but I may aye, if that thou Woneste that happe be
ony thing in ony Weyes, and if thou Woneste that happe be
ony thing, What is it. ℭ. These qd see I haste me to yeld
& assoile to the the dette of my beheste, & to shewe & opene the
Weye by Whiche Way thou maiste comen agayne in thy cou,
tre. ℭ But al be it soo that the thinges that thou ayeste ben
Ryght profitable to knowe, yet ben they Diuers some What
from the path of my purpose, And hit is to doubten that
thou ne maiste not suffisen to mesuren the right Weye. ℭ.
Ne doubte the therof nothing qd I. for forto knowe thilke
thingis to geder in the Which thinges I delite me greetly
That shalbe to me in stede of reste, sith it is not to doubte
of the thinges folowing Whan euery thing of thy disputy,
cion shalbe stedfaste to me. by Undoubtous feith. ℭ. the sie
seyde she. that maner Wold I done to the & began to speke
right thus. Textes qd she if ony Wight Diffinisshe happe in
this maner that is to seye. that happe is heedinge brought
forth by folisshe mecuyng & by no knitting of causes, I con,
ferme that hap nys right nought in no Wise, and I deme

al vtterly that hap mis not ne dwellith but a vois/as who
seith but any idel word without ony signifiacion of thing
to that vois submitted. for what place might be left or dwel-
ling to folie & discordance. sith that god ledeth & gstreyneth
al thing by ordre/for this sentence is soth/that nothing
hath his bering of nought. to which sentence none of these
old folk ne withseid neu/al be it so that they ne vnderstād
it not by god prime & begynner of werking/but they axeden
as a maner fondemēt of subiectes material. that is to seye
of the nature of al reson/& if that ony thing is wayen &
comen of no causes. thēn shal it seme that thilk thing is co-
men or wayen of nought. but if this ne may not be done
thenne is it not possible that hap be by ony such thing as I
haue diffinissed a litil here before/b. how shal it then be qd
I/mis eller then nothing that by right may be cleped eyther
hap or elles auēture or fortune/or elles is ther ought. alle it so
that it is hid fro the peple to which thinges these wordes be
couenable/p. myn aristotiles qd she in the boke of his phisik
diffinissheth this thing shortly & nigh to the soth/b/in what
maner qd I. p. as men done qd she ony thing for grace of
ony other thing/then no nother thing than thilk thing that
men entenden to done bitideth by som causes it is cleped hap
right as a man dalf the erthes biause of tilling of the fel-
de/& foūde there a gobett of golde bidoluen. thenne wene folk
that it is bifalle by fortun̄ betiding. but forsoth it is not
of nought. for it hath his ppre causes/of which causes the
cours vnforseyn̄ & vnwar semeth to han maked hap. for
if the tiller of the felde ne delfe not in the erthe. and if the
hider of the golde. ne hadd hidd the goldd in thilke place the

golde ne had not ben fonden/these ben thẽ the causes of the abstenyng of fortuyt happe/the Whiche abstenyng of fortuyt hap.cometh of causes of encoūtring or flowing to gedre to hem self.& not by the entencion of the doer.for neyther the hider of the golde.ne the deliuer of the felde ne vnderstanden not that the golde shulde han be foūde/but as I saide it betidde & ran to gedre that he dalfe there as that other hadde hydd the golde.Now may I thus diffinisshen happe/Happe is an vnwar betidyng of causes assembled in thingis that ben done for som other thing/but thilke ordre parding by an vnescheuable betidingh to gedre Which that descendeth from the Welle of purueiance that ordeynath al thingis in her places & in her tymes maketh that the causes remeuen & assemblen to gedre

Rupis achemenee scopulis vbi uersa sequentū Pectoribus figit spicula pugna fugax. Tigris & eufrates &c

THe Tygris & eufrates resolucn and springen of oo Welle in the craggis of the roche of the coūtrey of Achemenye/there as the flyeing batailles fixen her dartes retournyng in the brestes of hem that folowen hem / And sone after the same Fluces.tigris.& eufrates vniosnen & despasen her Waters.and if they comen to gedirs /and ben assembled and alled in to oo cours.than meten thilke thinges fleten to gedre/Whiche that the Water of the entrechaūgyng flode bryngeth the shippes/& the strokes arasedn With that the flode meten assemble & the Waters medledn Wrappeth or implieth many fortunelles happes or maneres

the Whiche Wandrīng happes nathēles thilk declinyng low-
nesse of the erth & of the flowīng ordre of the slidīng Water
gouerneth. right so fortune that semeth as it fleteth With
slaked or vngouned heedels, it suffreth heedels, that ys to
seye to be gouerned, & passeth by thilk law, that is to seye
by the dyuyne ordenance

Animaduerto inq̄ idq̄ vti tu dicis ita esse. consencio
Sed in hac hrrentium tibi serie causare estue. vlla rel-
ti arbitrii libertas. An ipsos quoq̄ humanorū mot9

THis vnderstande I Wel qd I. & I accorde me that it is right as thou seist, but I axe if ther be ony liberte of frewil in this ordre of causes that cleuen thus to geder in hem self, or els I Wolde Wete. that if the destynal cheyne constreyneth the meouyng of the corages of men. p. yis qd she ther is liberte of frewil, ne ther ne Was neu no nature of reson, that it ne hadd liberte of frewil, for euy thing that may naturelly vse reson, it hath dome by Which it dis-cerneth & demeth euery thing. thēne knoweth it by it selfe thinges that ben to fleen & thinges that ben to desiren, and thilk thing that ony Wight demeth to be desired that aweth he or desireth. & fleeth thilk that he troweth be to fleen. Wher fore in al thingis that reason is. in him is also liberte of Willing & of nylling. but I ne ordeyne not, as Who seith I ne graūte not that this liberte be euenlike in alle thynges. For Whi in the dyuynes soueraynes substances, That ys to seyn in spirites Juggement is more clere & Wel not cor-rumpe & mighty redy to speden thinges that ben desired, but the soules of men moten nedes ben more free. Whenne they

lokey hem in speculacion or lokinge of the diuine thought, & lasse free whan they slidē into the bodies & yet las free whan they be gedred to gedrs & comprehended in erthly mēbres But the last seruage is whan that they ben yauen to vices and han yfalle fro the possession of her ypre reson. for after that they han caste awey her eyen from the light of the souerayn sothfastnesse to lowe thinges & derke, and not they derken by the cloude of ignorance & ben troubled by felonous talentes, to whiche talentes whan they assenten & applichen & encreasen the seruage whiche they han joyned to hem self And in this maner they ben captifs fro her ypre libertes The whiche thinges natheles the lokinge of the diuine purueance seeth that al thinges beholdeth & seeth from eterne & ordeyneth hem auctich in her merites as they ben p̄destynate & it is said in grekе that all thinges he seeth, all thinges gouernyng he heresh

Piuo clarū lumine phebū Melliflui canit oris homerus Qui tamē intima viscera terre Non valet etc

HOmer with the hony mouth that is to seyne homer with the swete dites singeth that the sone is clere by pure light. natheles yet ne may it by the infirme light of his krames kreken or pesen the inward entrailes of the erth orels of the see, so ne seeth not god maker of the gret world to him that loketh al thinges from any high ne withstandeth nothinges by hainnes of erth, ne the myght ne withstandeth not to him by the blake cloudes, thilk god seeth in the tresli of thought al thinges that ben or were or shul come

Andy thilk gody for he loketh & seeth al thinges allone thou maist seyn that he is the keray some

Tum ego en inq̃ difficiliore rursus ambiguitate cõ; fundor. Que nam inquit ista est etc̃

& Heste sayde I thus/nolde any I confoũdy by a more harde doubte thañ I Was. ℣. What doubte is that qdy she/for certes I coniecte nolt by such thinges thou art tro; bledy. & it semeth qdy I to repugney & to contrary greetly that gody knoweth biforn̄ al thinges/and that ther is ony fredom or liberte/for if so be that gody loketh al thinges by forn̄ ne gody ne may not ley deceyuedy in no maner/therme mote it nedes be that al thinges the which that the purue; ance of god hath seen biforn̄ to come/for which if that god knoweth toforn̄ not only the werkes of men. but also her coũseiles & her willes/thenne ne shal ther be no liberte of ar; bitre. ne certes ther may be none other de ne no wil/ but thilk dyuine purueance that ne may be deceyuedy hath fe; led beforn̄/for if that they myght weitley abley in other ma; ner than they be purueyedy. thenne ne shuld ther not be noo stedfast p̄science of thing to come. but rather ay vncertain opinion. which thing to trowen of gody deme it felony & vnleueful/ne I ne pue not thilk same reson. as who seith I ne allow not or I ne preyse not thilk reson/by which som men wone that they nolde assoilen to vnknytte the knot of this question. for certes they seye that thing is not to come for that the purueañce of gody hath seen toforn̄/that hit is to comen/but rather the contrarie. andy that is this. that for that the thing is to comen/that therfore ne may it not ley hidde from the purueyance of Gody. Andy ny thys

manere thys nedessite sterith ayeyne into the contrarie ye thi
Ne it behoueth not nedys that thynges betidey that bey pur
uepedy, but it behoueth nedes that thynges that bey so pu
mey bene puruepedy, but as it were trauailledy. As Who
seyeth, thilke answere procedeth righte as though mey tra
uailledey or were besye to enquerey the Whiche thyng is cause
of Whiche thyng. As Wether the prescience is cause of the
nedessite of thynges to comey, or elles that the nedessite of
thynges to comey is cause of the puruepance. But I ex
force me not nowe to shewe that the betidynges of thynges
y Wiste biforn is necessary, holde so or ny What manere that
the ordre of causes hath hit self, al though that it ne seme
not that the prescience bring ny nedessite of betidyng to thyn
ges to comey. For eftes if ony Wighte sitte it behoueth by
nedessite that the opynion be sothe of him that coniecteth
that he sitteth. And ayenwardy also hit is of the contra
rie. For if the opynion be sothe of ony Wighte byfore that he
sittith, it behoueth by nedessite that he sitte. Thise is here ne
cessite ny that one, and ny that other. For ny that one ys
nedessite of sittyng. And eftes ny that other is nedessite
of sothe. But therfore ne sitteth not a Wighte, for that the
opynion of sitting is sothe, but the opynion is rather sothe, for
a Wighte sitteth byforn. And thus though that the cause
of the sothe cometh of that other side. As Who seyeth, al
though the cause of the sothe cometh of the sitting and not
of the true opynyon. Algates yet there is a comune nedes
site ny that one and ny that other. Thus seyeth hyt that
I maye make semblable skilles of the puruepance of godys
e of thynges to comey. For al though that for the thynges

ſe to comen. therfore ben they purueyed. And not arbres for they ben purueyed. therfore ne betide they not. Marſile ſheweth it by neceſſite. that either the thinges to comen be purueyed of god. or els that the thinges that ben purueyed of god betiden. & this thing only ſuffiſeth ynough to deſtroye the fredome of our arbetre. that is to ſeyne of our free Wille. But arbres nolde ſhewen it Well holde ſer fro the ſoth. and holde vpſodowne is this thing. that We ſeye that the betyding of temporal thinges is cauſe of eternel preſciuence. but for to Wonen that god pureueyeth. the thinges to comen for they ben to comen. What other thing is it but for to Wene that thilke thinges that betiden Whilome ben cauſe of thilke ſouerayne purueiance that is god. And herto adde I yet this thing. that right as Whan that I Wote. That a thyng is. it behoueth by neceſſite that thilke ſame thing betide. So folowweth it eke ſe. that the betiding of the thyng ywiſt byforn. ne may not ben eſchued. And atte laſte if ony Wight Wene a thing to be other Wyſe than it is. It is not onely Vnſcience. but it is ful deceyuable opynion. full Dyuers and full feere from the ſoth of ſcience. Wherfore if ony thing be ſo to comen. that the betidyng of it ne be not certayne ne neceſſarye. Why maye Weten biforn that thilke thing is to comen. For right as ſcience ne maye not be medled With falſeneſſe. As Who ſeith that if I Wote a thing. it ne may not be fals. that I ne Wote it. Right ſoo thilke thing that is conceyued by ſcience. ne may not ben none other Weyes than as it is conceyued. For that is the cauſe Why that ſcience Wanteth leeſing. as Who ſeith. Why that Wityng deceyueth not leeſing of that it Wote. For

it behoueth by neꝛssete that euery thing by right as seyene
ꝑceyueth it to bey. What shal I thene seyn. by Whiche man
ner knoweth god beforn all the thinges to comen. yf they
be not certayn. for if that he deme that they be to come ne
chuable. & so may be that it is possible. that they ne shullen
not comen god is deceyued. but only to trowe that god is
deceyued. for to speke it with mouth. it is a felonoꝰ syne
But if that god wote that right so as thinges bey to co
men so shal they come. so that he wote egaly as who seith in
differently that thinges mowen bey don or elꝭ not don
What is thilk prescience that comꝑhendeth no certayn thing
ne stable. or elꝭ What difference is there betwene the presci
ence of thilk iape worthy deuinyng of Tyresie deuinour
that saide. Al that I see qd he. eyther it shalle eyther it shal
not be. or elꝭ holde moche is worth the deuine prescience more
than the opinion of mankynde. If it so be that it demeth the
thinges uncertayn as men don. of the Whiche comes of men
the betiding nys not certayn. but if so be that. non uncer
teyn thing ne may not bey in him that is right certein bet
of all thinges. thene is the betiding certayn of thilk thing
Whiche he hath Wist beforn fermely to comen. Fos Whiche
it folowith that the fredomes of counseilles and of the wer
kes of mankynde nys noon. With that the thought of god
Whiche that seeth alle thinges Without errour of falsed
nesse byndeth and constreyneth hem to a betidyng by
neꝛssite. And if this thing be ones graunted and ne
ceyued. That ys to sayne that there nys nod free Wille.
there ne shelueth hit Wel. holde grete destruccion. and
holde grete damage there folowen of thynges of mankynde

For in yat lay there thay purpofely andy bihighé medes to goody folk/andy preyntes to hidde folke. fieth no meedynes of fre wraget lollintatye ne hath nought deferuedy hym· that is to feye neyther mede ne preyne. andy it fhuldy feme there that thilke thingy is alder Werfe/ Whiche that is noft remedy for aldermooft Juftè andy mooft nighteful. that is to feyne that fhrewes hey punyfhidy. or eke that goody folke hey gueredonedy. The Whiche folke fene that he proyne Welle Ne aſſente hym not. to that one. ne to that other. that is to feyne. neyther to goody ne to harme/ but conftrayneth hym certayn neceſſite of thinges to comen. thay fhuldy ther neuer bee· ne nauer Werry Vice ne Vertu/ but it fhuldy be confufion of alle deſertes medlidy Withouten diſcretion/ and yet there folofweth another inconuenient· of the Whiche there ne maye bee thought/ nomore felonous ne more Vile. thay hit is/ This that fo as the ordre of thinges is hidde andy cometh of the purueyance of goody. ne that noo thinge ys vnreful to the conſeylles of mankinde· as Who feyeth that men hay no power to doo noo thinge/ ne Wilne nothinge/ there folofweth hit that oure Vices hey arfeneth to the maker of al goody. As Who feith. thefe folofweth it. that god oughte to hay alle the blame of oure Vices/ fieth he conftrayneth. Vs by neceſſite to done Vices. Therne is there noo reaſon to hopey in goody. ne forto preyey goody. For What fhuldy ony Wighte hope to goody/ or Why fhuld he prey to goody· fieth that the ordenãce of deſtenye/ Whiche that ne may not be enclindy knitteth & ſtreyneth al thinges that men may deſiery/ there fhuld there be done alley thilke onely alliance betWixe god & men· that is to feyne to hopey andy to preyey/ But by the

prys of righelwisnesse & of treuy meknesse We deserueth the guerdō of the Dyuine grace Whiche that is inestymable. that is to seyn. that is so grete that it ne may not ben sufficiently preysed / And this is only the maner that is to seyn hope and preyers / For Whiche hit semeth that men Wol spelle With god · And by reason of supplicacion ben conioyned to thilke clerenesse that is not approched no rather. or that men seken it & impetren it. And if men ne Wone not that hope ne prayers ne han noo strengthes by the necessite of thinges to comen y requyed / What thinges is there the ne by Whiche We molde be conioyned & cliuen to thilke souerayne prince of thinges. for Whiche it behoueth by necessite that the lignage of mankynde as thou songe a litel here biforn le departed and vnioyned from his Welle and fadres of his bygynnynge. That is to seyn god

Que nam discors federa rerum. Causa resoluit hs tā; ta deus. Ueris statuit bella duobus. Ut que carptim singula constant. Eadem voluit mixta fugari. etc

What discordable cause hath to rente and vnioyned the bynding or alliaūce of thinges · that is to seye the coniunctions of god & of man / Whiche god hath establis; shed so grete batail betwixen these two sothfaste or treuye thinges / that is to seye bitwixe the purueaūce of god and fredom that be to gedre & singler. ne that they ne Wil not be medled ne coupled to gedre / but there nys no discorde of treuy thinges · but they clenly alleye certayne to hem self But the thoughte of man confounded and ouerthrowe by

the derke membres/of the body ne may not/ by fire of hys derkedy loking. that is to seye by the vigour of his insight While the soule is within the body . knowen the derke thyñe subtile knittinges of thinges. but wherfore enchaufith it by grete loue to sindry thilk notes of soth/ycouered/that is to seye. Wherfore enchaufith the thought of mañ by so grete desire to knowe thilk notifiacions. that ley hidy vnder the coûtures of soth . Wote I ought thilk thing/that it anguishous desireth for to knowe. as who seith nay/for nomañ ne trauaileth for to wete thingis that he wote/ Andy therfore the text seith thus/ But who trauaileth to weten thingis yknowe/ & if he knowe hem not. What seketh thilke blinde thought. What is he that desireth ony thing of which he wote nought/as who seith/who soeuer desire ony thing nedes somwhat he knowath of it/or elis he ne coude not desiren it. or who may folowe thingis that ne he not wist/ & thaugh that he seke the thinges where shal he finde hem. What wight that is al vnconnyng & ignorant may knowe the fourme/ that is yfoûde/but whan the soule beholdeth & seeth the high thought. that is to seye gody. thyñe knoweth it to gedre the somñe & singularites/that is to seye the principles & euerich of hem by hem self/ But nowe while the soule is hidy in the cloude andy in the derkenesse of the membres / of the body it ne hath not all forgeten hit selfe. But hit withholdeth the somñe of thinges/andy leseth the singularites. thyñe who so that seketh the sothfastnesse/ he nys in neyther nowhere hyte/ For he wote not all. ne he ne hath not all forgeten But yet hym remembreth the somme of the thinges. that he withholdeth . andy ayeth counsaille andy beginneth

thinges depely yseyn before. That is to seyne the grete some in his mynde. so that he maye adery the partes that he hath forgetey to thilke parties that he hath withholdey

Tum illa vetus inquit. hec est de prouidencia querela
Marco q tullio cum diuinacionem distribuit vehemē-
ter agitata. tibi q ipsi res diu prius multum quesita
Sed haud quoq ab vllo vestrum hactenus satis etc

Hesie sayde she. This is qdy the olde questiony of the purueasier of godz. & marcus tullio Whay he dis-tribuydy the dyuinacion/that is to seye. in his boke that he woote of deuynacions/he moeuedy greetly this questiony. & thou thi self haste sought it mocke. & betezly & longy. But yet ne hath it not bey determynedy & spedde fermely & dil-gently of ony of you/Andy the cause of this derknes & eke of this difficulte is for that the meouyngy of the reasony of mankinde ne may not meouey to/that is to seye applyey or ioyney to the simplicite of the dyuine prescience/if that mey mighteny thinkey it in ony maner. That is to seyn that yf mey mighteny thinkey & comprehendey the thinges that god seeth him self/these there Wekkedy betezly nod doubte/the Whiche reasony & cause of difficultees I shal assaye at laste to shewe andy to spedey Whay I haue firste y spondy andy & answerdy to thy reasons by Whiche thou arte moeued/for I aye Why thou Woneste that thilke reasons of hem that as-soilley this questiony ne bee not spedefull ynough ne suffici-ent the Whiche solucion or the Whiche reasony. for that it de-meth that the pscience is not of necessite of thinges to come

Ma Who ſeyth/any other Waye thay thus. but that thilke thynges that the preſcience Wote biforn. ne maye not vnbetiden/that is to ſeyn that they motey betide. but thene if that preſcience. ne putteth none neceſſite to thinges to comey as thou thy ſelf haſt confeſſedy it & knowe a litel here byforne What cauſe or What is it/as Who ſeith/there may no cauſe be by Whiche that the ordes voluntary of thingis myghtey be conſtreyneds to certayne betidingy. For by grace of poſicion ſoo that thou maye the better vnderſtande this that folowyeth/I ſuppoſe that there ne be no preſcience. Thene here I qdy ſhe iy aſmoche as appurteyneth to that. ſhuldey thene thinges that comey of fre Wille be conſtreyneds to betidingy by neceſſite/& Maye quody I/ph. Thene ayenWardy qdy ſhe. I ſuppoſe that there be preſcience/but that it ne putteth no neceſſite to thinges/Thene trowe I that thilk ſame freedome of Wille ſhal dWelley al hole/and abſolute & vnbouden. but thou Wilt ſeyne that alle it ſoo. that preſcience nys not cauſe of the neceſſite. of betiding to thinges to comey Algates yet it is a ſigne. that the thinges bey to betyden by neceſſite/By this manere thene. alle thaugh the preſcience hay never be. yet algates. or atte leſte Weye hit is certayne thing that ordes of betidinges of thinges/ to comey ſhuldey bee neceſſarye. For euery thingy ſhelbeth & ſignyfieth. only What the thingy is/ but hit ne maketh not the thyngy/that it ſignyfieth. For Whiche it behoueth. firſte to ſhewe that no thingy ne betideth/ that hit ne betideth by neceſſite/ ſo that it maye appere that the preſcience is ſigne of neceſſite. or ellis if there ner no neceſſite/certes thilke preſcience ne myghte not bee ſigne of thyngy that nys not.

But certes it is nolde certeyn that the proue of this y seyd tenedy by stidfaste reasoñ ne shal not ley ladde ne prouedy by signes ne by Argumentes/takey fro Without/ but by causes couenable andy necessarie/but thou maist seyne/ how may it be that the thinges ne betidey not that ley purueyed to comey/ but certes right as We trowey that the thinges Whiche that the purueance Wote beforñ to comey ne be not to betidey. But that ne shuldy We not demeñ/but rather all thaugh they shall betidey/yet ne haue they noo necessite of hir kynde to betidey. And this maist thou lighteliy apprapuey by this that I shall seyne. For We seey many thinges Whan they bey biforñ oure eyeñ. right as meñ seey the Carter Norchyng in the tournyng and in the attempringe or addressing of his cartes or charyettes and by this maner. As Who seith/maist thou vnderstande of alle other Werkmeñ is there ought ony necessite. as Who seyth in oure loking that constreyneth or compelleth any of thilke thinges to be done soo. S. May quoy I. For my ydel and my seyne. Were alle the effecte of craste/ yf that alle thynges Were y meoued by constreynyng of oure eyey or of oure sighte. Phia. The thinges theñe quoy she that Whan that meñ done hem/ ne han noo necessite that meñ done hem eke the same thinges/ firste or they be done. they beñ to comeñ Without necessite. For Why there beñ somme thynges to betidey of Whiche the ordes and the betidinges of hem bey absolute and quyte of al necessite/ For certes I ne trowe not that ony maÿ Woldy seyne this. that the thinges that meñ done nolde. that they ne Were to betidey firste er they Were done. And thilke same thinges all thaugh meñ

hadden Wiste hem beforne. yet they han fre betidinges. For
right as sciencē of thinges present ne bringeth in no neces-
site to thinges that men done. Right so to the prescience of
thinges to comen ne bringeth in none necessite to thinges
to betiden. but thou maist sayne that of thilk same hyt ys
doubted. as whether that of thilk thinges that ne han non
issues & betidinges necessaries. if therof may ben ony pre-
sciēce. for certes they semen to discordē. for thou woneste that
if that thinges ben seyne before that necessite foloweth hem
And if necessite faileth hem they ne mighte not ben Wiste
before. & that nothing may be comprehended by sciencē. but
certain. And if tho thinges ne han no certain betidinges
ben purueyed as certain. It shulde be derkenesse of opinion
not soothfastnesse of sciencē. & thou woneste that it be dueree
fro the hoolnesse of sciēce that ony man shulde deme ought
to be otherwise than it is. it self. & the cause of this errour
is. that of al the thinges that euy wight hath knowe. they
wone that tho thinges ben knowe only by the strength & by
the nature of the thinges that ben Wist or know. & it is al
the contrarie. for al that euer is know. it is rather gpheended
& knowe. not after his strength & his nature. but after the
faculte. that is to seyne the power & the nature of hem that
knowen. & for that this thing shulde nowe shewe by a short
ensample the roundnes of a body. otherwise than the sight of the
eye knoweth it. & otherwise the touching the lokinge by casting
of his bemes waiteth & seeth from a fer al the body to gedre
Without meuing of it self. but the touching cleueth to the
wilde body & meoueth aboute the enuironing & gpehendeth the
ydes by roundnes. & the man him self otherwise beholdeth him

And otherweyes ymagynacion and otherwise reason. & otherwise intelligence. For the witte comprehendeth. with out forth the figure of the body of man. that is vnstablis shed in the matere subiecte. But the ymagynacion comprehendeth only the figure without the matier. Reason surmounteth ymagynacion. and comprehendeth by vniuersal lokinge the comune speche but the eye of Intelligence is higher / for it surmounteth the ouyrsyinge of the vniuersite & looketh ouer that by pure subtilite of thoughte. Thilke same simple fourme of man that is perdurable in the dyuine thoughte / in whiche this ought gretly to be considered / that the hiest strength forto comprehendey thinges / embraseth & conteyneth the lower strength. but the lower strength. ne ariseth not in no maner. to the hier strength. for whyche ne may comprende nothing out of matier. ne the ymagynacion ne looketh not the vniuersal spieces. ne reson ne taketh not the simple forme / so as intelligence taketh it / but intelligence that looketh al abouey. Whan it hath comprendeth the fourme / it knoweth & demeth al the thinges. that ben vnder the forme. But she knoweth hem in thilke manere. in the whiche it comprendeth thilke same simple forme. that ne may nauer hey knowey of none of that other. that is to seyne to none of the thre forsaide strengthes of the soule / for it knoweth the vniusite of reson & the figure of ymagynacion. & the sensible material. conceyued by witte. ne it ne vseth not / ne of reson / ne of ymagynacion ne of witte without forth. but hit beholdeth al thinges. soo as I shal seye by a stroke of thoughte fermely without discours of collacion. Certes reson whan it loketh ony thing vniuersal it ne vseth not

of ymagynacion ne Witte/and algates yet it comp̄hendeth the thinges ymagynable & sensible/for reson is she that diffinissheth the vniuersal of hir concritt right thus. May is a resonable thyng soteby breste/& holy so that this knowing is vniuersal. yet nys ther no wight that ne Wote Wel/that a man is a thing ymagynable and sensible. and this same considereth Wel reson. but that nys not by ymagynacōn nor by Witte/but it loketh it by resonable concepcion. also ymagynacion alle it so that it taketh of Witte the begynnyng to seen & fourmen the figures/Algates al thaugh that Witte ne were not present/yet it enuyronneth & comp̄hendeth alle thinges sensible/not by resoune sensible of demyng/ but by reson ymagynatif. sestoly not thē̄e that al the thinges in knowing vsen more of her faculte or of her power than they done of the faculte or power of thinges that ben to knowen Me that is no wrong/for so as euery Jugement is the yde or the doyng of him that demeth. Jt behoueth that euy wight yfourme his werck. & his entencion/not of foreyne power but of his ppr̄ pwr̄

Quondam porticus attulit. Obscuros nimium senes
Qui sensus et ymagines. & corporibz extimis etc̄

Thē̄e the porche/that is to seye agate of the towne of Athenes there as philosophres hadden congregacion to dispute/thilk porche brought somtime olde men ful derk in her sentences. that is to seyne philosophres that highten stoicās that were that ymages & sensibilitees/that is to sey sensible ymagynacōns / or elles ymagynacions of sensible thinges . were inprinted into soules fro bodies Without forth

Who seith thilke stoicions Wordy that the sowle hadde be naked of him self/as a myrrour or a clene parchemyne so that all figures mosten first comen fro thinges frowith oute into sowles and ben inprynted into soules/right as We ben Wont somtyme/by a swift poynte to sitten lettres inprinted in the smothnesse or in the pleynesse of the table of Wax or in the parchemyne that ne hath noo figure ne note in it/Glose/But nolle argueth heere agaynst that opynyon and seith thus/But if the thinkyng sowle ne implyeth nothing/that is to seyne/ne deth thinges by his propre meuyng/but suffreth and lyeth subgiett/to the figures and to the notes of bodies Without forth/and yeldeth ymages yuel auil and seyne in the manere of a myrrour Whenes thryueth thilke/or Whenes cometh thilke knowyng in oure soule that discerneth and beholdeth al thinges/ Whenes is thilke strength that beholdeth the singuler thinges/or els Whennes is the strength that dyaydeth thinges yknowe and thilke strength that gadreth to gedre thinges dyuyded and strengthe that cheseth the entrechaungyd Weye/For somtime it lyueth the lyed/that is to seye/that it lyueth vp the intencion to righte high thinges/ somtime it descendeth into righte lowe thinges/and Whan it retorneth into him self/it repreueth and destroyeth the false thinges by the true thinges/Certes this strength is cause more efficient/and moche more myghty/to seen and to knowen thinges/than thilke cause that suffreth and receyueth the notes and figures impressed in maner of matier/al gates the passion/that is to saye the suffrance or the Wett in the quyk body goth before yeuing and meuyng the strengthes of the

thynghe/right so as whan that clerenesse smyteth the eyen and meeueth hem to seen or right so as voice or sowne hurteth to the eres. & mouueth hem to herken. Thenne is the strength of the thoughte meeued & excited/ clepeth forth to semblable meuynges the spaces that it halt with in it self/ and addeth the spieces to the nootes. and to thinges without forth & medleth the ymages of thinges without forth to thinges hid within hym selfe

Quod si in corporibus sentiendis quamuis efficiant instrumenta sensuum extrinsecus obiecte qualitates. Animi ꝙ agentis vigorem passio corporis antrectat.

But what is that in bodies to be feld. that is to seye in the takinge & in the knowleching of bodily thinges. And yf be it so that the qualitees of bodies that be obiecte fro without forth meueth & entalenten the instrumentes of the wittes/ And yf alle it so that the passion of the body. That is to seyn the witte/ or the suffraūce goth before the strengeth or the worchynge corage/ the whiche passiō or suffraūce clepeth forth the dede of the thoughte in it self. and meoueth & exciteth in this meane while the fourmes that resten within forth/ and yf that insensible bodies as I haue seyd oure corages nys not taughte or empryntedy by passion to knowe these thinges but demeth and knoweth of his owne strength the passion or suffraunce subiecte to the body moche more than thoo thinges/ that ben absolute & quyte fro alle talentes or affections of bodies/ as God or hys Angeles ne sholden not in deemynge thynges obiecte. fro with oute forth. But they accomplissen

andy spedey the dede of her thought. By this reson thynne ther comyn many maner of knowinges to dyuers andy to differing substances. For the Witte of the body/the Whiche Witte is maked y dispoyled of all other knowing. thilk Witte cometh to bestes/the Whiche ne molley not meouey hem self here & there. as oystres & muskels & other such shelfisssh of the see/that cleuey & hey norisshedy to rochs. But the ymagynacion cometh of remuable bestes that semey to hay talent to fleey or to desiry ony thing. but reson is all only the lignage of mankinde right as intelligẽce is al only the diuyne nature of Which it folowth/that thilk knowing is more worth than is other/syn it knoweth by hys ppre nature/not only his subiect/as Who seith it ne knoweth not al only that appteyneth pprely to his knowing. but it knoweth the subiectes of al other knowinges. but how shall it thñe be. if that Witte & ymagynacion striuey ayẽy Personyng/& sayne that of thilk vniuersal thing that reason Woneth to seey that it nys right nought/for Witte & ymagynacion seyne that that is sensible or ymagynable. it ne may not hey vniuersal. thñe is there eyther the Juggemẽt of reson soth/ne that ther nys nothing sensible. or els for that reson Wote Wel that many thinghes hey subiecte to Witt & to ymagynacion. thñe is the comparcõy of resoñ vayne & fals. Which that loketh & comp̃hendeth that/that is sensible & singuler as vniuersal. & if that the resoñ Wolde answere ayenst these two. that is to seye to Witte & ymagynacion/& seye. that soothly she her self that is to seyne resoñ. loketh & cõp̃hendeth by resoñ of vniuersalite both that. that is sensible/& that. that is ymaginable/& thilk two that is to seyne

Witte and ymagynacion ne wolden not stretchen hem self
to the knowyng of vniuersalite / for that the knowyng of
hem ne may not excedyn ne surmounten the bodily figures.
Textes of the knowing of thinges men oughten rather ye-
uen more credence to the more stedfaste & to the more pfyte
Juggement. In this manere striuyng there we that han
strength of resonyng & of ymagynyng & of Witte. That is
to seye by reson & by ymaginacion / we wolde rather preyse
the cause of reson. as who seith than the cause of Witte & of
ymagynacion / semblable thing is it. that the reson of mā-
kinde ne woneth not that the dyuine intelligēce beholdeth or
knoweth thinges to come. but right as the reson of mākinde
knoweth hem / for thou arguest thus / that if that it ne seme
not to men that som thinges han certein tidinges. they ne
may not be Wist before certeinly to betiden. & they is ther no
pscience of thilke thigis. & if we trowe that pscience be in these
thigis. they is ther nothing that betideth by necessite. but if
we might han the iugemēt of the dyuine thought as we ben
pfoners of reson. right so as we han demed that it behoueth bi
ymaginacion & Witt. & bineth reson. right so wolde we demen
that it were rightful thing that mānes reson ought to sub-
mitte it self to be byneth the dyuine thought / for Whiche yf
we may as who seith that if we may Jcōsaile that we en-
hauncen vs in the heighte of thilke souain intelligēce. for there
shal reson wel seen that that it ne may not beholde in it self.
& certes that is thus / in what maner the pscience of god seeth
al thinges & dissimsseth al though they han no certein biti-
dingis / ne this is non opinion / but rather the simplicite of
the souain science. that is not shett Within no maner of boundes

Quam uariis terras animalia permeant figuris
Namq; alia extento ſiũt corpe .puluereumq; ueruntur
Continuum q; trahunt ui pectoris incita ſulcum
Sunt quibꝫ alarꝫ leuitas uaga uerberetq; ventos

The treſtes paſſen by the erthes. by full dyuers figures/ For ſom̃e of hem han her bodies ſtraughte & arepen in the duſte / & draweñ after hem a trace or a fourgh continued̃ that is to ſeye. as neddres and̃ ſnailes · & other treſtes by the wandryng lightneſſe of her wynges letten the wyndes. and̃ ouerſwymmen the ſpaces of the long ayer/ by moſt fleyng/ And̃ other treſtes gladen hem ſelf / to diggen her traces or her ſteppes in the erth with her goyng or with her feet. and̃ to goone eyther by the grene feldes or elſ to walken vnder the woodes/ And̃ al be it ſoo that thou ſeeſt · that they diſcordẽ by dyuerſe fourmes · algates her faces enclined̃ beyeth her dull wittes/ onely the ſignage of man beyeth higheſt his high heed̃/ & ſtandeth lighte with his vpright body/ and̃ beholdeth the erthes vnder him̃ And̃ but if thou erthly man̄ waxeſt ouil coué of thy witte This figure amoneſteth the that arreſt the beyen with thy right viſage. & haſt areyſed thy forheed to heven vpon high thy corage. ſo that thy thought ne be not beyed̃ ne putte lolle vnder foot ſith that thy body is ſo high areyſed̃

Quoniam igitur uti paulo ante monſtratum eſt. ōne quod ſcitur. niſi ex ſua q; ex comprehenſiõ natura cognoſcitur. Intueamur nũc ꝯtum tas. quis ſit diuine ſubſtancie ſtatus. ut qui nam eaꝫ ſcia etc

Therfore thene as I haue shewed a litel here biforne
that all thing that is wiste nys not knowen by his
nature propre / but by the nature of hem that comprehenden
hit / late vs loken now-ny as moche as it is leueful to vs
As who seith · late vs loke now as we maye · Whiche that
is the astate of the dyuyne substaunce. soo that we maye
wel knowe eke what his science is / The comune Jugemēt
of al creatures resonables · thene is that god is eterne. late
vs considere thene / what is eternite. For certes that shalle
shewen vs to geder the dyuine nature & the dyuine science
Eternyte thene is parfite possession. & al to geder of lyfe
interminable / and that sheweth the more clerely by the com-
parison or collacion of temporal thinges / For al thing that
lasteth in tyme it is present & proceedeth fro preterites into
futures / That is to seyne / from tyme passed into time co-
mynge. ne there nys nod thing establissed in tyme that
may embrasen to geder all the space of this lyf / For certes
yet ne hath it not taken the tyme of to morwe · and hit
hath loste that of yesterday / And certes in the life of this
daye. ye ne liuen nomore but right as in this meouable and
transitorie moment. Therme thilke thinges that suffreth
temporal condicion / al thaugh that it nauer began to be / ne
thaugh it nauer cesse to be / As Aristotiles demedy of the
Worlde · And al thaugh the life of it be stretched with in-
finite of tyme / yet algates nys it noo suche thinges as men
myghte trowen by right that it is eterne · for al thaugh that
it comprehende and embrace the space of the life infinite / yet
algates ne embraceth it not the space of the life al to ge-
der / For it ne hath not the futures that be not yet. Ne hit

ne hath no lenger the preterites that hey done or passed. that
thilk thing the me that hath and comprehendeth to gedre
all the plente of the lyf interminable. to Whom ther ne fai-
leth nought of the future, and to Whom ther nys nought
of the preterite escaped or passed. thilke same is y Witnes-
sed and proued by right to hey eterne. And it behoueth
by necessite that thilk thing be alwey present to hym selfe
and competent. As Who seith alwey present to hym selfe
and so mighty that all be right at his plesaunce. and that
he haue al present the infinite of the meouable tyme. Wher-
fore som men trowen wrongfully that Whey they hery that
it semed to plato that this Worlde had neuer biggynyng of
time that it neuer shal hau failing. they Wene in thilk ma-
ner that this Worlde be maked eterne With his maker. as
Who seith they Wene that this Worlde & god be maked to
gedre eterne, & that is a Wrongful. Wenyng, for other thing
it is to be lad by the lyf interminable, as plato gralited to
the Worlde, & other thing it is to embrace to gedre al the pre-
sence of the lyf that is interminable Which thing is clere &
manifest to the dyuine thought, ne it ne shuld not seme to
Vs that god is elder than thingis that hey maked by quā-
tite of tyme, but rather by the p̄sperite of his simple nature,
for this ilk infinite meouynges of tēporal thingis folweth
this p̄sentary estat of this lyf ymeouable, & so as it ne may
not gresaiten ne feyne it ne be euenlik to it for the immoble
te, that is to seye that is in the eternite of god. it faileth &
falleth into meouyng fro the simplicite of the p̄sence of god
and discreasith in the infinite quātite of future & p̄terite
And so as it may not hau to gedre al the plente of the lyf

Allegaūce yet for as moche as it ẽsseth neu for to ley ẽy som maner / yet it semeth somdele to vs that it folowe th & resemb leth / thilke thing that it ne may not atteyne to ne fulfil ley / & byndeth it self to som maner p̄sence / of this litel mo mente / the whiche p̄sence of this litel & swift momente for that it leueth a maner ymage or liknes of the ay dwelling of god / Jt graūteth to suche maner thinges as it betideth to / that it semeth hem as these thinges han ley / & ley. and for that the p̄sence of suche litel momẽte ne may not dwelle Therfore it rauisshed & tolke the infinite wey of tyme · that is to seye by succession / & by this maner it is done / for that it shuld contynue the lyf in goyng · of the whiche life hit ne might not · enbrace the plente of dwelling. And for thy if wee wolley putten worthy names to thinges that folowen plato. late vs seye therme sothly that god is eterne. and that the worldy is perpetuell / Therme sith euery Juggement knoweth and comprehendeth by his owne nature thinges that ley subgiett vnto hem / there is to god al wayes ay eterne and a presentarye estate. And the science of him that ouerpasseth alle temporall momente dwelleth in simplicite of his presence / And enbraceth and considereth all the infinite spaces of tymes preterites and of tymes futures. And loketh in his simple knowyng all thinges of preterite / right as they were done presently right nowe / If thou wolt therme thinken and auysen the prescience. by whiche hit knoweth alle thynges. thou ne shalt not demen hit / as prescience of thynges to comen / But thou shalt demen more right fully that hyt is sciene of presence or of instance. that nauer ne failleth / for whiche

hit is not cleped̄ preuidence / but hit ſhuld̄ be rather cle-
ped̄ pouruey̆ance Whiche that is eſtabliſſhed̄ ful ferre fro
right lowe thinges . and̄ from a ferre beholdeth all thin-
ges . Eyghte as hit were fro the high heighte of thinges /
Whi ayeſt thou̅ theme or Whi diſputeſt thou̅ theme that
thilke thinges been done by neceſſite Whiche that been
ſene and̄ knowen by the Dyuine ſighte / Sith̄ that for-
ſothe men ne maken̄ not thilke thingꝫ neceſſarie Whiche
that forſothe men ſeen done in her ſighte . For adeth
thy beholdingꝫ any neceſſite . to thilke thinges Whiche that
thou beholdeſt preſente . B . Naye quod̄ I . Phia . Certes
quod̄ ſhe theme . yf men myghten maken any digne com-
pariſon or collacion of the preſence Dyuine / and̄ of the pre-
ſence of mankynde . right ſo as ye ſene ſomme thinges in
this temporall preſence . Right ſo ſeeth God̄ alle thyngꝫ by
his eterne preſence . Wherfore this Dyuine preſence ne chal-
geth not the nature of the propete of thinges . but beholdeth
ſuche thinges preſent to him Ward̄ . as they ſhulden̄ bety-
den̄ to youward̄ in tyme to comen̄ . Ne hit ne confoundeth
not the Juggementes of thinges but by one ſighte of hys
thoughte he knoweth the thynges to comen̄ as well neceſ-
ſarye as not neceſſarie . Eyght ſo Whame ye ſeene to ge-
dre / a man̄ Walke on the erthe / and̄ the ſame arisen̄ in the
heuene . All be hit ſod̄ that ye ſeene to gedre that one and̄
that other / Yet neuerthels ye demen and̄ deemen̄ that
that one ys volintarye . And̄ that other is neceſſarye
Eyghte ſo theme the Dyuyne lokyngꝫ beholdingꝫ alle
thynges vnder hym ne troubleth not the qualite of thyn-
ges Whiche that ben̄ exteynly preſent to hym Ward̄ / But

as to the condicion of tyme forsothe they ben future. For
Wherfe is folweth that this nys none oppinion but rather
a stedfaste knowyng strengthed by sothfastnesse. that Whan
that god knoweth ony thing to be. he ne vnwote not that
thilke thing wanteth necessite to be/ That is to seyne that
Whan god knoweth ony thing to betide. he wote wel that
it ne hath no necessite to betide/ and yf thou seest here that
thilke thing that god seeth to betide/ it ne may not vnbetide
As who seith it mote betide by necessite/ & that thou streigne
ne me to this name of the necessite/ certes I wol wel con-
fessen & byknowen a thing of ful sadde trouth. but natheles
shal there ony wight mowen seen it/ or come therto/ but he be
beholder of the dyuine thought. for I wol answeren to the
thus/ that thilke thing that is future Whan it is referred to
the dyuine knowing/ thenne is it necessarye/ but certes Whan
it is vnderstanden in his owne kinde men seen it vtterly fre
& absolute fro al necessite. for certes there ben two maneres
of necessites. that oo necessite is simple as thus/ that hyt
behoueth by necessite. that al men be mortal or deedly/ An
other necessite is condicionel. as thus/ yf thou woldest that a
man walketh/ it behoueth by necessite that he walke. thilke
thing thenne that ony wight hath knowen to be/ it ne maye
not ben none other than he knoweth it to be/ but this condi-
cion ne draweth not with her. thilke necessite simple/ for cer-
tes this necessite condicionel. the ypre nature of it. ne ma-
keth it not/ but the adiection of the condicion maketh it/ for
none necessite constreyneth a man to gone/ that goth by his
ypre wil/ albe it so that Whan he goth/ that it is necessarye
that he gooth. right on the same manere thenne. yf that the

purueance of god seeth ony thing p̄sente, thilke mote thilke thing be by nedessite. Al thaugh that it haue nody nedesse te of his owne nature, but certes the futures that betidey by fredome of arbitrie, god seeth them all to gedres presentes These thinges thus if they be referred to the dyuine sighte thilke ley they maked nedessarie by the condicion of the diuyne knowing, but certes if thilke thinges ley considered by hem selfe, they ley absolute of nedessite. And ne forleten not ne cessen not of the liberte of her owne nature, thus certes Withoutey doubte al the thinges shuldey ley done. Whiche that god wote beforn̄e that they ley to comey, & betidey of free arbitre, or of free Wille, that alle it so, that they betidey, yet algates ne lese they not her propre nature in bring ing By the Whiche, first or they Weren done they haddey poWer not to hay betidde. ℣. What is this to seyne thenne qd I that thinges ne be not nedessarie by her ppre nature, so that they comen in all maners in the likenesse of nedessite, by cō dicion of the dyuine science. Phia. This is the differences quod she, that the thinges Whiche that I purposed the a litell here biforne. That is to seyne the some arising, and the man walking, that ther Whiles that thilke thinges ley done, they ne mighte not ley vndone. Nathles that one of hem or it Was done, it behoueth by nedessite that it Was done, but not that other. Right so it is here that the thynges Whiche that god hath present Withoutey doubte they shul ley keey, but somme of hem descendeth of the Nature of thynges, as the some arising. And somme descendeth of the poWer of the doers, as the man walking. ℣. thus saidy I, no Wrong that if these thinges be referred to the dyuine

knowynge. therme bey they necessarie/ And if they bey considered by hem self/ therme bey they absolute. fro the holde of necessite. right so as all thinges that appereth or shweth to the wittes. yf thou resceyue hem to reson. it is vniuersall/ And if thou loke it/ or reseyue it/ to it self. thene is it singuler. but nowe if thou seyste thus. that if that it be in my power to chaunge my pourpose. therme shall I voyde the purueyance of God. Whan peraventure I shal haue chaunged the thinges whiche that he knoweth bifore/ Philosophia/ Therme shal I answeren the thus. certes thou maist wel chaunge thi purpose. but for as moche as the presente sothnesse of the dyuine purueaūce beholdeth that thou maist chaunge thi pourpose. and whider thou chaunge hit or noo And whiderward that thou tourne hit / thou ne maiste not eschue the dyuine prescience. Eyghte soo thowe ne maist not flee the sighte of the present eye/ all thaugh that thou tourne thy selfe by thi free wille. in to dyuerse Actions. But thowe maiste seyne ageyne to this thus / Howe shalle hit therme bee/ Shalle not the dyuyne science been chaunged by my disposicion. Whanne that I wolle one thynge nolle/ and nolle another thinge. And thilke prescience ne semeth hit not to entrechaunge stoundes of knowynge As whoo seyth. Ne shalle hit not semen to vs. that the dyuyne prescience entrechaungeth his dyuerse stoundes of knowynge/ So that hit knowe somme tyme oon thynge And somme tyme yt knoweth the contrarie of that thinge Philosophia. Noo forsoth quod she/ For the dyuine sighte renneth bifore and seeth all the futures and clepeth hem ageyne. and retourneth hem to the ppre prescience of hys

propre knowing/ Ne he entrechaungeth not so as thou wenest the stodies of his forknowing· as nowe this· nowe that· but he dwelling ay cometh before· & embraseth at oo stroke/ alle the mutacions/ & this prescience to comprehendre & to seey alle thinges. Godd ne hath not takey it· of the beholdinges of thinges to comen/ but of his propre simplicite/ Andd herby is assoiled thilke thinges that thou putteste a litil here by forn. That is to seyne that it is vnworthy thing to seme that oure futures yeuen cause of the prescience of godd. For ertes strengthe of the dyuine science. Whiche that embraseth alle thinges/ by his presentarye knowlyng estableissheth maner to alle thinges/ Andd it ne olleth not to latter thynges. Andd sith that these thinges ben thus/ That ys to seyne that nedessite is not in thinges by the dyuyne prescience/ theme is there fredome of arbitre that dwellith hoole andd vnwemmede to mortal men/ ne the lalles ne pourposey· not wickedd medes andd peynes to the willyngis of men that ben vnbouldry andd quyte of alle nedessite. Andd godd beholder andd forwitter of alle thynges dwellith aboue/ Andd the presente eternite/ of sight· remeth alle weys. Weth the dyuers qualite of oure dedes dysponing or ordeynyng medes to goodd men/ Andd tourmentes to wicked men. Ne in ydell ne in veyne· ne ben there not putte in godd hoope andd prayeres· that ne mowen not ben vnspedefull/ ne wythouten effecte. Wan they ben right full· Withstande thenne/ andd eschue thou vices. Worshipe/ andd loue thou vertues. Aduyse thy courage to righteful hopes Yelde thou humble prayeres andd high· gyue nedessite of prowesse andd of vertue is enchargedd andd commaundedd

to god if ye nyl nat dissimuley/ sith that ye wot/ hem and
me that is to seyne youre dedes & your werkes/ before the
eyen of the Jugge that seeth and also that demeth alle
thynges/ Deo gracias

Explicit boecius de
consolacione philosophie

Thus endeth this boke whiche is named the boke of
Consolacion of philosophie. Whiche that boecius ma-
de for his comforte and consolacion he beyng in exile for the
comyn and publick wele hauyng grete heuynes & thoughtes
and in maner of desspayr/ perisshing in the sayde boke
holde philosophie appiered to him shewyng the mutabilite
of this transitorie lyfe/ and also enformyng holde fortune
and happe shold be vnderstonden/ with the predestynacion
and prescience of god as moche as maye and ys
possible to be knowen naturelly/ as afore ys sayd in this
sayd boke/ whiche boecius was an excellente auctour
of dyuerse bookes craftely and curiously maad in prose
and metre/ And also had translated dyuerse bookes
oute of Greke into latyn/ and had ben senatour of that
noble & famous cite Rome. And also his two sones Se-
natours for their prudence & wisedom. And for as moche
as he withstode to his power the tyrannye of theodrik the
Emperour/ & wold haue defended the sayde cite & Senate
from his wicked hondes/ wherupon he was conuict & putte
in prison/ in whiche prison he made this forsaide boke of cō-
solacion for his singuler cōfort. and for as moche as the stile
of it/ is harde & difficile to be vnderstonde of simple psones

Therfore the Worshipful fame & first fownar & enbelissher of ornate eloquence in our englissh. I mene Maister Geffrey Chaucer hath translated this sayd Bestlie quite of latyn in to our vsuall and moder tonge. Folowyng the latyn as neygh as is possible to be vnderstonde. Wherin in myne opynyon he hath deserued a perpetuell laude and memorie of al this noble Royame of Englond. And in especiall of them that shall rede & vnderstande it. For in the sayd bolke they may see what this transitorie & mutable World is And wherto euery man shuyng in hit, aught to entende. Therme for as moche as this sayd bolke so translated is rare & not spred ne knowen as it is digne and worthy. For the erudicion and lernyng of suche as ben Ignoraūt & not knowyng of it, Atte requeste of a singuler frende & gossib of myne. I William Caxton haue done my deuoir & payne to enprynte it in fourme as is here afore made. In hoppyng that it shal prouffite moche peple to the Wele & helth of their soules, & for to lerne to haue and kepe the better pacience in aduersitees. And furthermore I desire & requyre you that of your charite ye Wold praye for the soule of the sayd Worshipful man Geffrey Chaucer, first translatour of this sayde bolke into englissh & enbelissher in making the sayd langage ornate & fayr. Which shal endure perpetuelly, and therfore he ought eternelly to be remembred. of Whom the body and corps lieth buried in thabbay of Westmestre beside london on fore the chapele of seynte Benet. by Whos sepulture is written on a table hongyng on a pylar his Epitaphye maade by a Poete laureat. Whereof the copye folowyth &c

Epitaphiū Galfredi Chaucer. per
poetam laureatū Stephanū Surigonū
Mediolanensē in decretis licenciatū

Pierides mule si possunt numina flectū
Fūdere. diuinas atq; rigare genas
Galfredi nos chaucer crudelia fata
Plangite. sic lacrimis abstinuisse nephas
Vos volunt viuēs. at vos celebrate sepultum
Redditur merito gracia digna viro
Grande decus vobis. et toti musa manebit
Quas didicit melio lingua latina loqui
Grande nouū q; dero Chaucer. famāq; parauit
Heu q̄tum fuerat pulca britānia vndis
Reddidit insignem maternis verbiz. vt iam
Aurea splendescat. ferrea facta prius
Hunc latuisse virū mil. si tot opuscula vertes
Diceris. egregiis que decorata modis
Socratis ingenium. vel fontes philosophie
Quicquid et archani dogmata sacra tenunt
Et q̄sanq; velis tenuit dignissimus artes
Hic vates. pio conditus hoc tumulo
Ah laudis q̄tum preclara britannia perdis
Dum rapuit tantū mors odiosa virum
Crudeles parce. crudelia fila sorores
Non tamen extincto corpore fama perit
Uiuet inetternum. viuēt dum scripta poete
Uiuant eterna tot monumenta die
Si qua bono[illegible]etas. si carmīe digno

Post obitum Caxton vluit vt viueret vsq
¶ Willelmi. Chaucer clare pocta tui
Nam tua non solum compilit opuscula formis
Has quoq; ꝟ lauders. nullus hic esse tuas